Effigies
Hugon.ᵘ Grotij

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HUGONIS GROTII
Baptizatorum Puerorum INSTITUTIO.
Alternis Interrogationibus ET RESPONSIONIBUS:

Cui acceſſerunt

Græca ejuſdem Metaphraſis à CHR. WASE Regalis *Coll. Cantab.*

ET

Anglicana verſio à FR. GOLDSMITH, *Armigero:*

Unâ cum luculentis è S. S. Teſtimoniis *A. N. G.*

In Uſum Scholarum.

Quarta Editio & emendatior & obſervatiunculis in Græcam Metaphraſin ad calcem appenſis auctior.

Adjiciuntur itidem huic Editioni Effigies HUGONIS GROTII & FRANCISCI GOLDSMITH.

LONDINI,

Typis *Gartredæ Dawſon*, & proſtant venales apud *Johannem Hardeſty* ad inſigne *Aquilæ-Imperialis* in vico vulgo vocato **Duck-lane.** 1655.

BIBLIOTHECA · BODLEIANA

Dn. Ioanni Halesio.

QUo nil *candidiúsve*, *doctiúsve*,
Hunc non *pellepidum*, novum libellum
Sed *cultum* simul, & *pium* libellum
(Tersum pumice sed *Tua* meáque)
Mittit,

Summus & *infimus* clientum

N. G.

Nicholas Grey.

TO

His loving and beloved Scholars, FRANCIS GOLDSMITH of *Grayes-Inne*, Esquire, many yeares since at the Merchant-Taylors School, and CHRISTOPHER WASE of Kings Colledge *Cambridge*, lately at *Eaton*.

YOu remember what you have heard from *Seneca* and me; That the three Graces (those Poeticall Goddesses of courtesie and kindnes) were painted holding their hands round in a Ring: to shew that benefits ought to run round in a circular endless motion. The morall I desire to make good: You (in your ingenuity) will confess, that you have received something from me; and therefore, out of your gratitude, refund this: which by the same obligation, I return to you, although without your desire or knowledge. But I presume upon the old relation, that you will pardon me this one fault. For the first piece, that in Latine, the name of the *Author* will carry it over the world, especially being approved by the most grave Censors, to be herein most orthodox; for what you have added, I dare say the great and famous *Hugh* would accouut it no disparagement to see himself march in equipage with two such supporters. Neither (*I* hope) will any that doth but pretend to religion or learning, be offended to find them here lovingly meet together, and kindly kisse each other. This I speak in our mother tongue, that all, who do but read it, may know, that even in these unhappy times, *some* Schollars do still love goodnesse, with their old Master, but

Ever assured Friend,

N. G.

Μεταφράσιν

Πῶς ταῦθ' Ἑλλήνων παρεδέξατο γλῶσσα θέμεθλα;
Κατέσχεν Ἑλλὰς ὕδ' ἀληθείας γεγραφάς.
Αὐτὰρ ἀλήθειαν μὲν διαθήκη ὁδηγεῖ.
Πεζόμιον μαθὼν ὁδὸν μαθήσεῖ.

N. Γ.

Add to the Engliſh, Greek and Latine Tongues,
To Engliſh, Latine, Greek, the Truth belongs.

H. E.

Quem docti pueris viri libellum,
Sinceræ probitatis integrârunt
Felici ſtudio patentiorem;
Ut Græcus, Latialis, Anglicanus,
Ambiret vario trilinguis ore.
Grandis pondere plurimos doceret,
Parvus pondere neminem gravaret
Succinctus PIETATIS inſtitutor:
Sic gratus meritò probat, petítque.

Fo. Langley.

Novemb. 4.
1647.

HVGONIS GROTII
BAPTIZATORUM
Puerorum
INSTITUTIO,
Alternis Interrogationibus
ET
RESPONSIONIBUS.

Cis mi natel ſacro quondam te flumine lotum?
Iſtud recordor ſæpe narratum, pater.
Sciſne etiam ritus tali quis voce notetur?
Perfudit artus purus undarum liquor.
Quis fuit ille autem ſacrum qui tale peregit?
Præco ſupernæ legis, interpres Dei.
Quis locus antiquo vidit te more piatum?
Gens pia ſacratis quem celebrat cœtibus.
Quod ſonuit carmen? quæ nomina dicta lavacro?
Summi parentis, Filiique, & Spiritûs.
Trĕſne Deos igitur tingendi ritus adorat?
Quin noſter *unus*, neſcit *æqualem*, Deus.
At quibus indiciis agnoſcitur iſta poteſtas?
Sermo, loquentem: *mundus*, auctorem docet.

Quid

Ἡ ΤΟΥ ΥΓΕΙΑΝΟΥ ΓΡΩΥΙΟΥ
τῶν παίδων βαπτιζομένων.
μυσταγωγία,
Μετ' ἐρωτήσεων καὶ ἀποκρίσεων ἀμοιβαίων,
Παρὰ τοῦ ΧΡΙΣΤΟΦΟΡΟΥ
ΟΥΑΣΙΟΥ.

Μεταφράστης πρὸς τὸν Ἀναγνώστην.
Εὖ με μεταφράσαι μὴ φαίης· εὖ μεταφράζει
Ὅστις ταῦτ' ἀναγνοὺς ὃν βίον εὖ διάγει.

1.

Τέκνον ἐμοῦ! ἱερᾶ πηγῆ σε λελουμένον οἶσθα;
Πολλάκις ἀκούσας τοῦτο μέμνημαι, πάτερ.
Οἶσθά τε καὶ τί πέλει μυστήριον ὅ, τι τοι εἶπον;
Ἁγνῆς ἐκλύσθην ὑδάτων ῥοιῆς δέμας.
Τίς δ' ἄρ' ἐὼν τελετὴν τόσσην κατὰ κόσμον ἔοργε;
Κήρυξ ὑπερτάτου νόμου, μύστης Θεοῦ.
Τίς σε τύπος θεσμῷ κεκαθαρμένον εἶδε παλαιῷ;
Ἐκκλησιάζει θεοσεβὴς λεὼς ἵνα.
Τίς δ' ἐπαοιδὴ ἐὴν; Τίνος ἔκλυεν οὔνομα λοῦτρον;
Πατρός τε, χ' Υἱοῦ, Πνεύματός τε παναγίου.
Τοὔνεκα τρεῖς βάπτισμα θεοὺς εἴωθε σέβεσθαι;
Θεὸς μὲν εἷς ἡμέτερος οὐκ ἴσου τυχών.
Τὸν δ' ἱερὸν Βασιλῆα τί μοι σημεῖον ἐλέγχει;
Δόγος λαλοῦντα, κόσμος ἐργάτην λέγει.

THE CATECHISME OF HVGO GROTIVS

done into Engliſh Verſe

BY

FRANCIS GOLDSMITH,
Eſquire.

MY Son, that thou wort once baptiz'd doſt know?
Father, I often have heard ſo.
Know'ſt thou what ceremony then was us'd?
Pure water on my limbs diffus'd.
Who did this ſacred water on thee pour?
1 Heavens Herald, 2 Gods Embaſſadour.
What place him ſaw thee thus to expiate?
Where Saints their meetings celebrate.
What words were ſaid? what names were utter'd, know'ſt?
3 The Father, Son, and Holy Ghoſt.
Doe we in Baptiſme then three Gods adore?
4 There is but one God, and no more.
How of his power makes he declaration?
5 By his word, 6 and the worlds creation.

Places out of the holy Scriptures to confirm the Anſwers.

1 Math. 28. 19. Chriſt commands his Apoſtles to Preach and Baptize. Go ye therefore and teach all Nations, baptizing them.

2 2 Cor. 5. 20. Now we then are Embaſſadours for Chriſt, as though God did beſeech you by us.

3 Math. 28. 19. --- in the Name of the Father, and of the Son, and of the Holy Ghoſt.

4 Deut. 6. 4. Hear, O Iſrael, the Lord our God is one LORD. 1 Cor. 8. 4. - - there is none other God but one.

5 Eph. 6. 17. --- and the ſword of the Spirit, which is the word of God.

6 Rom. 1. 20. For the inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things which are made [even] his eternal power and Godhead.

Quid Deus eſt tenta brevibus mihi dicere verbis?
Mens recta, ſimplex, perpes, immutabilis.
Cur Deus hic unus *ternâ* tibi voce notatur?
Papyrus illum ſacra ſic noſci jubet.
Quæ ratio ſuadet *tres* ut credantur in *uno*?
Diſtat carenti fine quod fines habet.
Artificis nuſquâmne ſui ſpectatur imago?
Sol, lux, calórque *trina* ſunt, *unum* tamen.
Nil hominum natura jubet nos tale tueri?
Vigere, ſapere, velle in *uno* ſunt *tria*.
Súntne *pares* genitor natúſque & ſpiritus inſons?
Commune regnum eſt, unus æternus vigor.
Quid proprium ſummo fas eſt aſcribere Patri?
Quod capit ab ipſo quicquid eſt exordium.
Quid Deus ante ſui fecit primordia mundi?
Ut nil ſit extrà ſufficit numen ſibi.
Ede mihi cœptis fuerit quæ rebus origo?
Cœlum, ſolúmque fecit ex nihilo Deus.
Materiam duplicem quæ diſtinxere figuræ?
Herba, arbor, aqua, lux, ſidera, animantes, humus.
Quo genus humanum lucem conſpexit ab ortu?
Terreſtre corpus, mens data eſt divinitús.
At quos ille opifex hominem produxit in uſus?
Deum colens beatus ut ſemper foret.

Ann.

Τίς δ' ὁ Θεὸς πέλεται, βραχέως κατάλεξον ὁρίζων;
Νοῦς ὀρθὸς, ἁπλοῦς, ἀΐδιος, κἀμετάβολος.
Τίπτε Θεὸν φωνῇς τρισσῇς ἕνα τοῦτον ἔδοιξας;
Οὕτως πέφηνεν ἐν θεοπνεύστοις γραφῇς
Ἦ ῥα λόγος πείθει τρεῖς εἰν ἑνὶ πιστευθῆναι;
Πέρας λαχόντος μὴ λαχὸν διαστατεῖ.
Οὔποθι δ' ἀστράπτει λαμπροῦ Παντέκτονος εἰκών;
Τρί' ἐστὶν ἀλλ' ἓν ἥλιος, φῶς, θερμότης.
Ἦ οὐκ ἔστ' ἀθρῆσαι καὶ ἐν ἀνθρώπῳ παρόμοιον;
Αὔξειν, φρονεῖν τε, καὶ θέλειν, ἑνὸς τρία.
Ἦ Πατρὶ, καὶ Υἱῷ, καὶ Πνεύματι μοῖρα μάλ' ἴση;
Ξύγκοινος ἀρχὴ, πάρχρονον ξυνὲν κράτος.
Ὑψίστου τί δὲ ἔστ' ἴδιον Πατρὸς ἔργον ὁρίζειν;
Ἀρχὴν δίδωσι πᾶσιν ὧν ἀρχὴ πέλει.
Πρὶν καββαλλέμεναι κόσμον, τίνος ἔμμελεν αὐτῷ;
Κἂν μηδὲν ἔξω, μοῦνος αὐτάρκης Θεός.
Εἰπ' ἄγε μοι φύσιος τίνα πρῶτα γενέθλια τυτθῆς;
Γῆν, οὐρανόν τε κτίσσεν οὐδενόθεν Θεός.
Ἀμφοτέραν ὕλην τίνα δαιδάλλουσι πρόσωπα;
Χθὼν, ποιὰ, δένδρη, ζῶ, ὕδωρ, φῶς, ἀστέρες.
Ποίας δ' ἐκ γενεὰς μέροπες βροτοὶ ἐκγεγάασι;
Γεῶδές ἐστι σῶμα, νοῦς θεόσδοτος.
Ἄνθρωπον δὲ Πατὴρ ἀνδρῶν τίνος εἵνεκα πλάσσεν;
Εὐδαιμονήσειν αἰὲν εὐσεβοῦντα νῦν.

Tell me how God may briefly be defin'd?
1 *A good, pure, infinite,* 2 *changeleſſe mind.*
Why is one God *ſet forth in perſons* three?
3 *In holy Writ thus known is he.*
That three *are* one, *what reaſon can us teach?*
God *is above all* humane *reach.*
Can it by no ſimilitude *be ſhowne?*
The Sun, Heat, Light, *are* three, *yet* one.
May we not ſome ſuch thing in mankind ſee?
Life, Reaſon, Will, *in* one *are* three.
Are Father, *Son, and Spirit* equall? *They*
4 *With* equall *might* one *Scepter ſway.*
What is moſt proper to the Father? *All*
5 *Things take from him* orlginall.
How e're the world began was God imploy'd?
6 *He, without it, himſelf enjoy'd.*
Say from what matter *did things take their birth?*
7 *Of* nothing *God made heaven and earth.*
What differing formes are in both places found?
8 *Plants, water, light, ſtarres, animals, ground.*
Of what was man firſt made? To him was given
9 *A* body *of* earth, *a* mind *from* heaven.
But to what end did God make man? That he
Might ſerve him, *and* bleſt *ever be.*

Could

1 Math. 19. 17. [there is] none good but one [*that is*] God.
2 John 4. 24. God is a Spirit, and they that worſhip him muſt worſhip him in ſpirit and truth. 2 Cor. 3. 17. Now the Lord is that Spirit. James 1: 17. With whom is no variableneſs, nor ſhadow of change. Pſal. 102. 26, 27. They ſhall periſh, but thou ſhalt endure, yea, all of them ſhall wax old like a garment: as a veſture ſhalt thou change them, and they ſhall be changed. But thou art the ſame, and thy yeares ſhall have no end. 1 Sam. 15. 29. And alſo the ſtrength of Iſrael will not lie nor repent, for he is not a man that he ſhould repent.
3 1 John 5. 7. For there are three that bear record in heaven, the Father, the Word, and the holy Ghoſt. Math. 28. 19 2 Cor. 13. 14. The grace of the Lord Ieſus Chriſt, and the love of God, and the communion of the holy Ghoſt, be with you all: Amen.
4 Io. 5. 17, 18, 19, 20, 21, 22. My Father worketh hitherto, and I work. Therefore the Iewes ſought the more to kill him, becauſe he not onely had broken the Sabbath, but ſaid alſo, that God was his Father, making himſelf equall with God, &c. Io. 10. 30. I and my Father are one.
5 1 Cor. 8. 6. But to us there is but one *God*, the Father, of whom are all things.
6 Io. 17. 5. And now, O Father, glorifie thou me with thine own ſelf, with the glory which I had with thee before the world was.
7 *Gen.* 1.
8 *Gen.* 1.
9 *Gen.* 2. 7. And the Lord *God* formed man of the duſt of the ground, and breathed into his noſtrils the breath of life; and man became a living ſoul.

An facile hoc homini divina capeſſere juſſa?
Certè, creato quippe ad exemplum Dei.
Unde igitur labes ægrotis mentibus hæret?
Primi Satoris crimine, at *noſtro* quoque.
Réſne Deus lapſu volvi permittit inani?
Extat, manétque nil niſie ejus numine.
Cur mala committi patitur ſi cuncta gubernat?
Bonus, atque *ſapiens* utitur rectè *malis*.
Eſtne Deo quidvis faciendi plena facultas?
Quicquid *decorum* eſt, inde *cunctipotem* vocant.
Vera Dei ſoboles dic quando duxerit ortum?
Homo ille in *ævo* natus, *ante* ævum *Deus*.
Quid fuit ille Dei priùs omni filius ævo?
Imago, ratio, ſermo, conſilium Patris.
Eſtne aliquid Nati quo ſit teſtata poteſtas?
Factus *per ipſum* mundus, *abſque* ipſo nihil.
Unde animam humanam, mortaléſque induit artus?
Fœcunda *virgo Spiritûs* peperit ſatu.
Quod tulit, ede mihi, divina Puerpera nomen?
Stirps ABRAHAMI, *Maria* DAVIDIS genus.
Ergò Deo diverſus homo binique fuere?
Erat unus idem, quíque *homo*, quíque & *Deus*.
Permixtúmne fuit cum non pereunte caducum?
Convênit *impermixta* natura utraque.

Aſſerit

Ἦ ῥ᾽ ἐπὶ ἀνθρώπῳ θεῶν ἄϊσιμα θεσπιῳδεῖν φυλάσσῃς
Ναὶ μάν, ὅμοιος ἐξεπλάγην θεόν.
Ἀμπλακίῃ πίθεν ἐν δεινῇς ἐπὶ φρεσὶ πέφυκε;
Πρωτοσπόρος μὲν αἴπος, χ᾽ ἡμεῖς ἅμα.
Ἦ θεὸς αὐτομάτως κόσμον προέηκε φέρεσθαι;
Πᾶν μὲν ξυὶ ἀπῷ καὶ φύει καὶ σώζεται.
Ἦν πάντων κρατέῃ, τί κακὰς ποτε πολιὰς ἀνέλῃς
Εὖ καὶ σοφῶς δὲ θετεῖ τὸ δύσνομον.
Ἦ θεὸς ὑμμέων ἁνὰ ῥέα πάντα πλέκεται,
Πρέποντα πάντα, Παγκρατὴς ὅθεν κλύῃ.
Τίνος Ἀθανάτε Παῖς εἰπὲ πότ᾽ ἔμμορεν ἀρχῆς;
Ἀνθρωπος ἐν χρόνῳ, θεὸς φὺς πρὸ χρόνου.
Θεσπεσίη φύτλη, τί σόν᾽ ἦν πρὶν ἢ χρόνον εἶναι;
Βελὴ, χαρακτὴρ, ἐκάτερος λόγος Πατρός.
Ἦ ῥά π καὶ μεγάλα δέξαις ἐπιμάρτυρον Υἱῆ;
Κτίσιν δ᾽ ἔσθεν ὁ κόσμος ἦν ἑτέρη δὲ ἓν.
Ἀνδρομέην ψυχὴν πόθεν ἔσατο, δνητά τε γυῖα:
Ἐκ Πνεύματος παθόντος τέκε σπορᾶς.
Εἶπ᾽ ἀγαθὸν τοῦτο, μάκαρ τί μὲν ὄνομα θέσθαι πέλῃ;
Μαρία Ἀβρὰ μὴ φῦσα καὶ Δαβιδίδην.
Ἀνθρώπε θεὸς ἄλλος ἔην; ἀλαοὶ δ᾽ ἠνείδεον;
Εἷς ὢν υἱὸς ἐὼν ἄνθρωπος ἄντε καὶ θεός.
Ἦ ῥα σὺ ἀφθάρτῳ κεχυτ᾽ ἄμμιγα σπέρματι δνητόν;
Ἀξυγχύτως παρῆεν ἑκάτερον γένος.

Τῆ

Could man have kept Gods Law? *Yes, the* divine
40 [1] Image *at first in him did shine.*
Whence then is this corruption in us grown?
By [2] Adams *sin first, then our own.*
Doth God at random *suffer things to run?*
[3] *There's nothing but by him it's done.*
45 *If he rule all, why doth he sin permit?*
[4] *He wisely extracts* good *from it.*
Can God doe every thing? *He can doe all*
[5] *That's* fit, *hence him w'* Almighty *call.*
Say when the Son of God was born? *A* man
50 [6] *In* time; *But God ere time began.*
Before all time what was he? *The paternall*
[7] *Image,* [8] *Word,* [9] *Wisdome coeternall.*
How is his power known? *The world by th' Son*
[10] *Was made, without him nothing done.*
55 *A humane soul, and flesh, whence did he take?*
[11] *The Spirit, a* Virgin-mother *did make.*
Say what name had the child-bearer Divine?
Mary *of* [12] Abram's [13] David's *line.*
Were God and man distinct, *and* two *became?*
60 [14] God-man *one person, both the same.*
Did then the God-head *and the* Man-hood *mingle?*
Both *natures met together* single.

1 Gen. 1. 27. So God created man in his own Image, in the Image of God created he him. Eccles. 7. 29. Lo, this onely have I found, that God hath made man upright.

2 Rom. 5. 12. Wherefore as by one man sin entred into the world, and death by sin, and so death passed upon all men, for that all have sinned. Iob 14. 4. Psal. 51. 5. Rom. 3. 9.

3 Math. 10. 29, 30. Are not two Sparrows sold for a farthing, and one of them shall not fall to the ground without your Father: But the very hairs of your head are all numbred.

4 Gen. 50. 20. But as for you, ye thought evill against me-[but] God meant it unto good, to bring to pass, as [it is] this day, to save much people alive. Acts 4. 27, 28.

5 Titus 1. 2. --- God that cannot lie -,

6 Isai. 9. 6. For unto us a child is born, unto us a Son is given, &c. Iohn 8. 56, 58. Your father *Abraham* rejoyced to see my day. Before *Abraham* was, I am.

7 2 Cor. 4. 4, Christ, who is the Image of God. Col. 1. 15. Who is the Image of the invisible God. Hebr. 1. 3. The expres Image of his Person.

8 Io. 1. 1. In the beginning was the Word, and the Word was with God, and the Word was God.

9 1 Cor. 1. 24. Christ the power of God, and the wisdom of God.

10 Io. 1. 3. All things were made by him, and without him was not any thing made that was made. Col. 1. 16, 17. Heb. 1. 2

11 Isai. 7. 14. Behold a Virgin shall conceive and bear a Son.

12 Gen. 12, 3: And in thee shall all the families of the earth be blessed: Gen: 18: 18, & 22: 18.

13 Math: 1: 1: Iesus Christ the Son of *David*, the Son of *Abraham*: Math: 15: 22: Have mercy on me, O Lord, thou Son of *David*.

14 Math: 1: 23: *Emmanuel*, which being interpreted, is God with us.

Afferrine poteſt res hoc quæ fœdus adumbret?
Exiſtit *homo* ſic *unus* animo, & corpore.
Natus at ille Dei cur nomine dictus *Jeſu*?
Vox iſta Solymis *ſoſpitatorem* notat.
Nomine cur illum *Chriſti* pia turba celebrat?
Mos *regem inungi*, fecit hunc *regem* Pater.
Quâ verò peperit nobis ratione ſalutem?
Vitâ atque *morte*, deinde vitâ *redditâ*.
Illius ex *vitâ* quos eſt tibi carpere fructus?
Docet illa *verbis*, monſtrat *exemplo* viam.
Perſpicuâ quicquid docuit complectere ſummâ.
Nôſſe, atque purâ mente *venerari* Deum.
Quas cupit iſta ſibi pietatis regula partes?
Has: *pœnitere*, *credere*, & benè *vivere*.
Dic quid ſignificet pars iſto ex ordine *prima*?
Commiſſa *flere*, flenda non *committere*.
Quænam vera *fides* certam paritura ſalutem?
Deo loquenti *credere* & *confidere*.
At cui nos opus eſt *imprimis* credere dicto?
Gratis quod homines crimine abſolvit Deus.
Quid benefacta igitur quæ lex præſcribit amoris?
Sunt iſta fidei *fructus*, ad vitam *viæ*.
Sanctior aura Dei quos nobis dictat amandos?
Deum ante cuncta, proximéque *hominem* alterum.

An

Τοῦδε τί μοι ζεύγους σκιερὰν δώῃσιν ὀπωπήν;
Ἄνθρωπον οὕτω σῶμα καὶ ψυχὴ τελεῖ.
Τίπτε δὲ θεὐγενέος κλυτὸν οὔνομα κέκλετ' Ἰησοῦς;
Σωτῆρ' Ἑβραίοις τοῦτο σημαῖνον κυρεῖ.
Τίπτε δὲ καὶ Χριστὸν θεράποντες ἓ κικλήσκουσιν;
Ἄναξ κέχρις', Ἄνακτα θῆκέ νιν Πατήρ.
Ἦ δὲ τί κεν ῥέζων ἡμέας θανάτοιο ἔλυσε;
Ζῶν μὲν, θανών τε, καὶ ὑπὸς αὐτὰς ἐκ νεκρῶν.
Πῶς δὲ τί τοι χραισμεῖ κείνου βίος ἠδ' ὀνίνησι;
Λέγων διδάσκει, δρῶν ὁδὸν παρδεικνύει.
Πάντα μοι ὅσσ' ἐδίδαξε διαῤῥήδην κεφαλαιοῦ.
Γνῶναι μὲν, ἁγνῶς τ' εὐσεβεῖν τὰ πρὸς Θεόν.
Τοῦτο δὲ θρησκείας τίνα σύλλαβε θέσφατον ἔργα;
Τάδε, μετάνοιαν, πίστιν, ἔυνομον βίον.
Τούτων ἐκ μοὶ φράζε μέρος τί δ' οἷ ἤθελε πρῶτον;
Πραγεύτα κλαίειν, ἀξίοκλαυς' οὐ πραγεῖν.
Τίς δ' ὀρθὴ πίστις σωτήρια δῶρα τεκοῦσα;
Θαῤῥεῖν Θεῷ λαλοῦντι, καὶ πεποιθέναι.
Πιστευτὸν δὲ τίνι γνώμῃ πρῶτ' ἔξοχον ἄλλων;
Χάριν δικαιοῦν αὐτὸν ἀνθρώπους Θεόν.
Ἔργα τί δ' οὖν ἀγάπης τὰ νόμος πρίπυστος ἄνωγε;
Τἀκεῖνα, πίστεως καρπὸς, εἰς ζωὴν τρίβος.
Πνεῦμα Θεοῦ ἅγιον κέλεται τίνας ἀμφαγαπάζειν;
Θεὸν ταπρῶτ', ἄνθρωπον εἶτα τὸν ἕτερον.

What things may ſhadow this conjunction?

In ſoule *and* body *man is one.*

6 5 *Why was the Son of God call'd* Jeſus? *This*

1 *In Hebrew* Saviour *ſignifies.*

And why is he call'd Chriſt? 2 *Kings are anointed,*

3 *The* Father *him a* King *appointed.*

How did he our ſalvation obtain?

70 4 *By his* life, 5 death, 6 riſing *again.*

VVhat fruits unto thee doth his life *afford?*

7 *To tread his* ſteps, *to learn his* word.

Sum up his Doctrine *whil ſt he here abode?*

To know *and purely* worſhip *God.*

7 5 *VVhat are the parts of this Religion, tell?*

8 Repentance, Faith, *and to* do *well.*

VVhat ſignifies that part which goes before?

To weep *for* ſin *and* ſin *no more.*

VVhat's the true Faith, *whereby be ſav'd thou muſt?*

80 *God ſpeaking to* believe *and* truſt.

But what muſt we eſpecially believe?

9 *That God doth* freely *us forgive.*

VVhy ſerve good workes? the law of love then? They

Are fruites *of faith, to life the way.*

8 5 *VVhom doth God bid us love in holy Text?*

10 God *above all, our* Neighbour *next.*

Private

1 Matth 1, 21. And thou ſhall call his name Jeſus, for he ſhal ſave his people from their ſins.

2 1 Sam. 10, 1. Then Samuel tooke a viall of oyl and poured it upon his head. & kiſſed him, & ſaid, Is it not becauſe the Lord hath anointed thee to be Captain over his Inheritance? 1 Sam. 16, 13. Then Samuel took the horn of oyl and anointed him in the midſt of his brethren. 1 Kings 1, 39 And Zadock the prieſt took a horn of oyl out of the tabernacle, and anointed Solomon: and all the people ſaid, God ſave King Solomon.

3 Pſ. 2, 6. Yet have I ſet my King upon my holy hill of Sion. Matth, 28, 18. All power is given unto me in heaven and in earth. Rev. 11, 15, The Kingdoms of this world are become the Kingdoms of the Lord, and of his Chriſt, and he ſhall reign for ever and ever.

4 Rom, 4, 25. Who was deliverd for our offences, and was raiſed again for our juſtification.

5 6 Rom. 4, 25.

7 Matth 20, 28. Even as the ſon of man came not to be miniſtred unto, but to miniſter. Eph. 5, 2. Walk in love as Chriſt alſo hath loved us. Col. 3, 13: Even as Chriſt forgave you, ſo alſo do ye. 1 Pet. 2. 21. Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps. Jo. 2, 6. He that ſaith he abideth in him, ought himſelf alſo ſo to walk even as he Walked.

8 Acts, 20, 21. Repentance towards God, and faith towards our Lord Jeſus Chriſt.

9 Rom: 3, 24. Being juſtified freely by his grace through the redemption that is in Jeſus Chriſt.

10 Matth. 22, 37, 38, 38. Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. &c.

An *privata* cupit Deus, an *communia* vota?
Vult *utraque* genitor *singulorum* atque *omnium*.
Quid cupit à nobis divina potentia posci?
Quod *gloriæ* ipsi, quòdque nobis *usui* est.
Quid benè cessurum divino optetur honori?
Laus atque *regni* decus & *obsequentia*.
Vtile quid nobis precibus deposcere fas est?
Alimenta, *veniam*, deinde depulsum *mali*.
Quo se more jubet numen cœleste vocari?
Purè, modestè, spe bonâ, nullo ambitu.
Fásne Deum juxtà est *alios* in vota vocare?
Fert ille graviter *æmulum* apponi sibi.
An Deus ulla sibi patitur *simulachra* locari?
Spernit *figuras aspici* vultus negans.
An lethi reus est si quis *mendacia* jurat?
Sané: Sed & qui *jurat* ubi non est opus.
Concelebrare pios cœtus quæ causa subegit?
Aqua, cœna, cantus, munera, auditus, preces.
Quid fidus populo debet recitare magister?
Legis *vetustæ* paginam, & fœdus *novum*.
Quò nos usque tenent devinctos verba docentis?
Orácla nobis quatenus produnt Dei.
Quam sibi sacra docens debet præscribere normam?
Tacita Deo tacere, quæ loquitur, loqui.

Quod

Ἦ ῥ' ἰδίᾳ ξυνῇ τε Θεῷ δέον ἐυχετάασθαι;
Ἀμφοῖν ὀρέγεται ξυνὸς ἠδ' ἴδιος Πατήρ.
Αἰτεῖσθαι τί δ' ἂν ἱμείρῃ Ὕψιστος ὑφ' ἡμέων;
Τοῦνδοξον αὐτῷ καὶ τόδ' ἡμῖν χρήσιμον.
Ἀλλὰ τί πρὸς θείαν ἡμεῖς ἐυξαίμεθα τιμήν;
Κῦδός τε, σκῆπτρόν τ' εὐρὺ, καὶ πειθήνιον.
Ἄμμι δὲ τί χρηστόν γε Θεοῦ πάρα ἔσθ' ἱκετεύειν;
Τροφήν τε, καὶ φέσιν, κακῶν τ' ἀποτροπήν.
Πῶς δὲ δεῖ ὑψίστῳ Θεῷ ἀνέρας ἐυχετάασθαι;
Ἁγνῶς, ταπεινῶς, θαρσαλέως, μὴ πολυλόγως.
Ἦ ῥ' ἄλλους θέμις αὐτοῦ ἐνώπιον εἰσκαλέεσθαι;
Ζηλῷ πεπληγὼς δυσχεραίνει ξυγγάμῳ.
Ἦ Θεὸς ἱδρῦσθαί οἱ ἀγάλματα πάμπαν ἀνέτλη;
Κρύπτων ἄποπτον εἶδος εἴδωλα στυγεῖ.
Ἦ θάνατον τίσει ὅστις ἐπίορκον ὀμόσσῃ;
Σαφῶς, ὅμοια χ' ὦ μάτην ὀμωμοκώς.
Τίς χρειὼ δ' ἐκέλευσε πανηγυρέεσσι μετεῖναι;
Λίτεσθ', ἀκούειν, δῶρ, ὕμνοι, δεῖπνον, βαφή.
Πρός δὲ λεὼν τί νυπιστὸς ἐὼν φράσσαι τ' ἀγορητής;
Νόμου παλαιοῦ σελίδα, καὶ σπονδὴν νέαν.
Ἄχρι τίνος δεῖ πιστεύειν λέξαντι μαθόντας;
Ξυνῳδὰ θείοις ἄχρις οὗ χρησμοῖς λέγῃ.
Ποίαν τις διδαχῆς τέμνοι τρίβον ἱεροκήρυξ;
Σιγᾷν Θεῷ σιγητὰ, φράζειν ὅ, τι φράσῃ.

Ἀγλ αἰ

Private or publick *prayers doth God require?*
1 Both, *being of all and each the Sire.*
In all our praiers to God what's understood?
90 *VVhat's for his* glory *and our* good.
VVhat must we pray to help his glory on?
2 *His* Name *prais'd,* Kingdome *come,* Will *done.*
VVhat may we for our selves *in prayer demand?*
3 Bread, pardon, evil *to withstand.*
95 *VVith what prayers will our God be call'd upon?*
4 *Pure, modest, with* hope, 5 *no ambition.*
May we beside God upon others *call?*
6 *He will no* rivall *have at all.*
Can God endure we should his Image *make?*
100 7 *A face* invisible *none can take.*
Must he who shall sweare falsly, *death sustain?*
Yes 8 *and who takes his name in* vain.
VVhat makes Gods people to the Church *repaire?*
Font, Supper, Psalms, Alms, Preaching, Pray'r.
105 *VVhat ought a faithfull Pastor teach his fold?*
The new *Testament and the* old.
How farre unto his Doctrine are we bound?
9 *As he Gods* Oracles *doth expound.*
VVhat rule is't that a Preacher may not break?
110 10 *Onely what God shall say, to speak.*

VVhat

1 Matth. 6, 6. But thou when thou prayeſt, enter into thy cloſet, and when thou haſt ſhut thy door, pray to thy Father which is in ſecret, and thy Father which ſeeth in ſecret, ſhall reward thee openly. Matth. 18: 20. Where two or three are gathered together in my Name, there am I in the midſt of them. Acts, 3, 1. Now Peter and John went up together into the Temple at the hour of prayer.

2 Matth. 6, 9, 10. Hallowed be thy Name, thy Kingdome come, thy will be done.

3 Matth. 6. 11, 12, 13. Give us this day our dayly bread: And forgive &c.

4 Pſ. 17: 1. Hear the right, O Lord, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips. 1 Tim. 2: 2. I will therefore that men pray every where lifting up holy hands without wrath or doubting. 1 Jo. 3: 22. Pſ. 86: 1. Pſ 9: 18. Matth. 21: 22. Mark, 11. 24.

5 Matth. 6, 5, 6, 7. And when thou praieſt, thou ſhalt not be as the hypocrites are: for they love to pray ſtanding in the Synagogue, and in the corners of the ſtreets, that they may be ſeen of men &c.

6 Exod. 20: 5. Thou ſhalt not bow down to them, nor ſerve them: for I the LORD thy God am a jealous God. Iſay, 42 8. I am the LORD, that is my name, and my glory &c.

7 Exod. 20; 4 Thou ſhalt not &c. Deut. 4; 12. And the LORD ſpake unto you out of the midſt of the fire &c. 15. Take ye therefore good heed unto your ſelves &c. Iſa: 40: 18. To whom then will you liken God &c.

8 Matth: 5: 37. But let your communication be, yea, yea, nay, nay, for whatſoever &c.

9 1 Pet: 4: 11. If any man ſpeak, [let him ſpeak] as the oracles of God.

10 2 Cor: 4: 2. Not handling the word of God deceitfully, &c. 2: Tim: 2: 15. Study to ſhew thy ſelf approved &c.

Quod ſummum decus eſt ornamentúmque Magiſtro?
Sincera *vita* crimine & probro vacans.
Debita doctori quæ ſunt à plebe viciſſim?
Subſidia vitæ, charitas, reverentia.
Pro quibus officiis expectant præmia *nati*?
Ament parentes, & *colant*, & *audiant*.
Quid de ſe genitis jus eſt præſtare *parentes*?
Victum miniſtrent, *ætheris* monſtrent viam.
Cur Patriæ patres tanto Deus auxit honore?
Ut ſint *bonis* tutela, terrendo *malos*.
A grege *ſubjecto* ducibus quæ juſſa rependi?
Obſequium, honos, *tributa*, vectigal, *metus*.
Munera dic etiam quæ ſunt injuncta marito?
Eum curet, adamet, conjugem & *placidè* ferat.
Quis decet *ornatus* florenti ætate puellas?
Non ficta virtus, caſtus in *vultu* pudor.
Quâ poterit ratione Deo Matrona placere?
Viro *minorem* ſe gerat, prolem *educet*.
Quid *viduo* deſerta toro curare jubetur?
Orare, luxum fugere, adeſſe *egentibus*.
Imperium quale in *famulos* laudatur *herile*?
Quod *æquitate* temperet vires ſuas.
A *famulus* domino, quid ſit, quod debeat, ede?
Induſtria, & non *blandiens oculis* fides.

Quid

Ἀγλαΐῃ μάντις τίνι, καὶ τίνι κύδεϊ στίλβει;
Βλαβῆς ἀάπτοις χερσὶν, ἠδ' ἐγκλήματος.
Τῷ τί μὲν ἂν λαοὶ ἀνταλλάξουσι δίδακτρον;
Στοργὴν, βιαρκῆ μισθόν, εὐμενὲς σέβας.
Ἀλλὰ γόνοι τί ποιοῦντες ἂν ἐλπιζοίατο ζωήν;
Στέργειν γονεῖς, τιμᾶν τε, καὶ κλύειν χρεών.
Καδιδὲ νόμον τί νέμειν θέμις αὐτογόνοισι τοκῆας;
Βίον πορίζειν, αἰθέρος φαίνειν ὁδόν.
Πάτρασι τίπτε Θεὸς πατρίδος μέγα κῦδος ὀφέλλει;
Χρηστῶν παρασπίζωσιν ἵνα, φοβεροὶ κακοῖς.
Καὶ τί πρέπει λαοὺς οἷς ποιμέσιν ἀνταποδοῦναι;
Πειθαρχίαν, τιμὴν, τέλος, φόρον, φόβον.
Εἰπὲ δὲ καὶ τί μὲν ἀνδρὸς ὁμοζύγου ἔργον ἂν εἴη;
Ζωὴν κομίζειν, εὐφορεῖν ἄλοχον φίλην.
Τίς δὲ χιτὼν λαμπρὸς κούρης νεότητος ἐν ἀκμῇ;
Χάριστ' ἀληθὴς, μεστά τ' αἰδοῦς ὄμματα.
Τίς φύσις ἠδὲ γυναικὸς ἀρεσσομένης Θεῷ ἔσται;
Ἐλάττον' εἶναι τἀνδρὸς, εὖ τρέφειν γονάς.
Ἔργα δὲ ποῖα φρονεῖν χήρης ἐπιτέλλετ' ἐρήμης;
Εὔχεσθ' ἀτρυφερὰς, ἀθλίοις ἐπαρκέσαι.
Δεσποτικῇ τίνι μὲν δυνάμει ξυνόμαρτεν ἔπαινος;
Εἴτις τὸ δεινὸν τἀγανῷ κεραννύει.
Ἤν δέ τις ἦ δοῦλος, τί πρέπον κρατέοντι κομίζειν;
Σπουδήν τε, μηδ' ὀφθαλμόδουλον ὑπόκρισιν.

What is his chiefeſt praiſe and ornament?
1 *A blameleſſe life and innocent.*
What owe we him that doth the word diſpence?
2 Maintenance, love *and* 3 reverence.
For what may children *hope reward? If they*
4 *Their parents love*, honour, *obey*
How muſt the parent for his child provide?
5 *Give him food, be to heav'n a guide.*
Why doth God Magiſtrates *raiſe to ſuch a height?*
6 Good *men to* gaurd, bad *men to* fright.
Say, of a ſubject *what the duties are?*
7 *Obedience, honour, tribute, feare.*
What's he enjoyn'd that leads a married *life?*
8 *To maintaine love*, beare *with his wife.*
What's a young *womans beſt becoming* dreſſe?
9 *Vertue unfain'd, chaſte ſhamefaſtneſs.*
How may a wife pleaſe God? If children ſhe
Bring up, 10 *to her husband* ſubject *be.*
What muſt a deſolate widow *care for, ſay?*
10 11 Relieve *the poore*, 12 *be* ſoder, pray.
How may a maſter *deſerve praiſe? He muſt*
13 *To his ſervants* equall *be and juſt.*
What from a Servant *to his* Lord *is due?*
14 *Painfull, not* eye-ſervice, *but true.*

15 *What*

1 1 Tim: 3: 1, 2, 3. This is a true saying, If a man desire the office of a Bishop, he desireth a good work. A Bishop then must be blameless &c. Tit. 1: 6, 7, &c. If any blameless, the husband of one wife, having faithful children, &c.

2 Duet: 25, 4. Thou shalt not muzzle the Ox when he treadeth forth the corn. 1 Cor. 9: 9. 10, 11. Matth: 10, 10. Rom: 15, 27: Gal: 6: 6, 1 Tim: 5: 17: 18.

3 1 Thess. 5, 12, 13: And we beseech you brethren, to know them which labor among you, & are over you in the Lord. &c.

4 Heb, 13. 17. Obey them that have rule over you, and submit your selves. Eph: 6: 1, 2, 3. Col: 3: 20.

5 Eph: 6, 4. Bring them up in the nurture & admonition of the Lord.

6 Rom: 13. 3, 4, &c.

7 Rom: 13: 5, 6, 7.

8 1 Tim: 5: 8. But if any provide not for his own, and especially for those of his own house, &c. Col: 3, 19; Eph: 5, 25.

9 1 Tim: 2, 9, 10: In like manner also that women adorne themselves in modest apparrel, &c. 1 Pet: 3, 3, 4: Whose adornig let it &c.

10 1 Pet: 3, 1, 2: Likewise ye wives be in subjection to your own husbands &c. 1 Tim: 2, 11: Let the women learn &c.

11 1 Tim: 5 10: Well reported of for good works, if she have brought up children, if she have lodged strangers, &c.

12 1 Tim: 5, 5, 6: Now she that is a widdow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day: But she that liveth in pleasure is dead whil'st she liveth.

13 Col: 4, 1: Masters give unto your servants that which is just and equal. Eph: 6: 9.

14 Eph: 6, 5, 6: Servants be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ &c.

Quid docuit Chriſtus vetitâ ſub *cæde* notari ;
Livoris atrum virus, atque *odii* faces .
Quid verò ſi fortè *prior* nos læſerit alter ;
Det ille *veniam* facilè cui veniâ eſt *opus*.
Ergò nec *ulciſci* contemptum & damna licebit ?
Quin *alia* potiùs perferenda injuria eſt.
Nónne *bonis* lex ſacra jubet nos eſſe benignos ?
Sed & his, malo facinore qui nobis *nocent*.
Quis dedit exemplum prodeſſe *nocentibus* ipſis ?
Bonos malóſque *Sole* qui illuſtrat ſuo.
Dic ſub *adulterii* titulo quæ culpa notetur ?
Quæquæ *jugale* fœdus excedit Venus.
An ſatis eſt Chriſto, *factum* ſi tale cavetur ?
Et *ori*, & *oculis* imperatur caſtitas.
Conjugii melior ſors eſt, an *cælibis ævi* ?
Innupta Chriſtum vita *liberiùs* colit.
Offendúntne Deum *ſocialis* fœdera lecti ?
Quin ipſe *thalami* jura ſacravit *Deus*.
An contracta ſemel poſſunt *connubia* ſolvi ?
Deſerere *ſtupro* corpus intactum nefas.
Quantò igitur potior *thalami* ſine fœdere vita ?
Imperia *ſexûs* vincere haud cuivis datum.
An nihil *unde* habeas refert, ſed oportet *habere* ?
Qui parat opes non *jure*, *furti* ſe alligat.

Ergo

Τί Χριστὸς φάτ' ἀλευαμένους φόνον ἐξαλέασθαι;
Φθόνου κελαινὸν ἰὸν, ἠδ' ἔχθους φλόγα.
Ἠνδ' ἡμέας πρότερός τις ἀεικέα μηχανόῳτο;
Ξυγγνοὺς τετύχθω ῥεῖα τῷ ξυγγνωστέον.
Τοὔνεκα μηδ' ὕβριν, μηδ' ἄτην ἐστὶν ἀμῦναι;
Ἄλλην δὲ μᾶλλον ὕβριν ἐστ' ἀνεκτέον.
Ἦ οὐχ ἱερὸς κέλεται νόμος ἀντιφιλεῖν φιλέοντας;
Δρῶντάς τε χ' ἡμᾶς μηχανῆς κακῆς κακῶς.
Δυσμενέας περ εὐδρᾶσαι παρέδειξε τίς ἡμῖν;
Χρηστοὺς ὁμοῦ κακούς τε λάμψας ἡλίῳ.
Ἔργματ' ἔλεγξε Θεὸς τίνα μαχλοσύνην ἀποειπών;
Εἴτις ζυγῶν ἐκτὸς γαμηλίων Κύπρις.
Ἦ οὐχ ἅλις ᾖ Χριστῷ τῶνδ' ἔργων σῶμ' ἀπέχεσθαι;
Ἁγνοὺς γενέσθαι βούλετ' ὄσσε καὶ στόμα.
Βέλτερον ἢ ἁγνεύειν, ἢ λέκτρου θεσμὸν ἐπισπεῖν;
Χριστῷ σχολάζει μᾶλλον ἀδμὴς ὢν βίος.
Ἦ Θεῷ οὖν ἀπαρέσκει ὁμόζυγος ὅρκια κοίτης;
Αὐτός γε θεσμοῖς ἠυλόγει γάμου Θεός.
Ἦ θέμις ὅρκια πιστὰ ταμεῖν, μετόπισθε δὲ λύειν;
Λείπειν ἀνόσιον ἐστιν ἀμίαντον δέμας.
Πόσσῳ λώϊον οὖν μίμνειν ἀλόχοιο ἄμοιρον;
Φύσεως κρατῆσαι τοῦ τυχόντος οὐκ ἂν ᾖ.
Ἦ ῥα δέον τι τὸ πλοῦτον ἔχειν, τὸ πόθεν δὲ μέσον τι;
Πλουτῶν ἀδικίῃ πᾶς κλοπῇ πλουτῶν κυρεῖ.

What is accounted murther *in Christs Book?*
1 Hatred *and* Envies *poysning look.*
What if we first are wrong'd *in words or deeds?*
2 *Let him soon* pardon *who it* needs.
May we not then revenge *wrongs and disgrace?*
3 *We rather ought to* more *give place.*
Must we not love them who good to us doe?
4 *Our* enemies *we must love too.*
Who gave us this example thus divine?
5 *Gods* Sun *on* good *and* bad *doth shine.*
Say what the Scripture termes adultery? *All*
6 *Lust, but the duty* conjugall.
If we forbeare the fact, *doth it suffice?*
7 *We must have a chaste* mouth *and* eyes.
Is marriage *better, or* virginity?
8 *To serve Christ* single life's *more free.*
Doth God at Wedlock *then displeasure take?*
9 *God himselfe marriage first did make.*
Can such a knot once ty'd be e're undone?
10 *Onely by* fornication.
How much is't better to live single *then;*
11 Continence *is not in all men.*
Must we have wealth, *but from whence skils it not?*
12 *All goods are* stoln *which are ill got.*

It

1 Matth: 5: 21, 22: Ye have heard that it was ſaid by them of old time, Thou ſhalt not kill: But I ſay unto you, that whoſoever is angry &c.

2 Matth: 18: 23, 24. Therefore is the Kingdom of heaven likened to a certain King which would take account &c.

3 Matth: 5: 38, 39, 40, 41: Ye have heard that it hath been ſaid, an eye for an eye, and a tooth for a tooth. But I ſay &c.

4 Matth: 5: 43, 44: Love your enemies: bleſs them that curſe you, do good to them that hate you, and pray for them that deſpitefully uſe you and perſecute you.

5 Matth: 5: 45. For he maketh his ſun to riſe on the evill and on the good, and ſendeth raine.

6 1 Cor: 6: 13, 18, 19, 20: Gal: 5: 19: Eph: 5: 3.

7 Matth: 5: 28: But I ſay unto you, that whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.

8 1 Cor: 7: 28: 32, 38.

9 Gen: 2: 24. Therefore ſhall a man leave his father and his mother and ſhall cleave unto his wife: and they ſhall be one fleſh. Heb: 13: 4: Marriage is honourable in all, and the bed undefiled. Jo: 2: 1, 2.

10 Gen: 2: 24. Matth: 5: 32: Matth: 19: 3, 4, 5: &c.

11 Matth: 19: 11: But he ſaid unto them, All men cannot receive this ſaying, ſave to whom it is given. 1 Cor: 7: 2, 9: Nevertheleſs to avoyd fornication, let every man have his own wife, & let every woman have her own husband. But if they cannot contain, let them marry: for it is better to marry than to burn.

12 As malitious men are ſaid to be murtherers, Matth: 5. So are covetous men thieves.

Ergo satis præstat *manus* impolluta rapinis ?
160 Rea & *cupiditas* quæ sui nescit modum.
Non & *divitibus* cœlestis porta patescit ?
Arctum intrat ægrè, si quis est *distentior*.
Quid Deus indicit quibus est opulentior arca ?
Removere *fastum*, *munerari* largiter.
165 Pauperibus collata Deus quæ munera laudat ?
Lætè data *homini*, non *honori* aut gratiæ.
Sed metus est largos nè sera sequatur egestas :
Sufficere debent *vestis*, *alimentum*, domus.
Quem mihi sponsorem das, hæc non defore nobis ?
170 Qui *passeres* alit atque vestit *lilia*.
An non *prospicere* est æquum quæ vita requirit ?
Nostra in *diem* sit cura, de reliquo *Dei*.
Mentiri an vetitum Christi præcepta secutis ?
Etiam cavenda *jurgia* & *loquacitas*.
175 Permittítne *jocos* exactæ regula vitæ ?
Obscœna dicta maximus Censor notat.
Quæ nostris igitur linguis concessa *voluptas* ?
Præclara monita, vox Dei, carmen pium.
Arguitúrne etiam nonnunquam culpa *tacentis* ?
180 Si prodat hominis *jura*, vel *honorem* Dei.
Quod manet intra *animi* fines an lege solutum ?
Consilia *cordis* prava condemnat Deus.

Quæ

Ἦ ῥᾶλις οὖν ὁσίας ἁρπαγμοῦ χεῖρας ἀπισχεῖν;
Ἥμαρτ' ἄμετρος οὖσα κἀπιθυμία.
Οὐρανοῦ ἀφνεοῖς ἀνεῳγμέναι εἰσὶ πυλῶνες;
Μόλις περᾷ τὸ στεινὸν ἀν παχύς τις ᾖ.
Τοὺς δὲ Θεὸς τί κέλευσ' οἷς ἄφθονος ὄλβος ὀπηδεῖ;
Ὄγκον διωθεῖν, δωρέεσθ', ἀφειδέως.
Πῶς διδόναι ἐπέοικε Θεῷ φίλα δῶρα πένησιν;
Οὐ χάριτος ἢ τιμῆς πρὸς αὐτοὺς εὔφρονας.
Οὕτω μὲν πενίη πολυδώρους ὀψὲ δαμάσσει.
Ἀρκεστέον στέγῃ, τροφῇ, σκεπάσμασι.
Τίς δὲ μὴ οὐδ' αὐτῶν ἐλλείψειν ἔγγυός ἐστι;
Στρουθοὺς ὁ θρέψας, καμφιέσσας λείρια.
Ἦ οὐ προνοεῖν καλόν ἐστι καὶ ὡς βίος ἄρκιος εἴη;
Ἐφήμεροι μέλωμεν, ἕτερα τοῦ Θεοῦ.
Ἦ Χριστὸν τιμῶσι θέμις ποτὲ ψεύδεα βάζειν;
Νεῖκός τε λαλιάντ' εὐλαβεῖσθ' ὁμοῦ χρεών,
Ἦ σκώπτειν βίου ἰθυτόνου νόμος εἴασεν ἀκρόν;
Μέγιστος αἰσχρὸν σκῶμμα Τιμητὴς γράφει.
Τίς ποτ' ἄρ' ἡμετέρης τέρψις γλώσσῃσι λέλειπται;
Θεσπίσμαθ', ὕμνοι πανάγιοι, γνῶμαι κλυταί.
Ἔσθ' ὅπου αἰτίη ἐστὶ καὶ ἀφθόγγοιο σιωπή;
Ἦν νόμιμον ἀνδρῶν, ἢ Θεοῦ τιμὴν προδῷ.
Ἦ μένει αὐτόνομα κρυφίου μελεδήματα θυμοῦ;
Κρίνει φρένας τε καρδιογνώστης Θεός.

Is it enough then to have innocent hands ?
1 *He who shall* covet, *guilty stands.*
Can't be rich *passe heavens gate ? Great Bodies may*
2 (*But* hardly) *passe a* narrow *way.*
What doth God them who are grown rich *command ?*
3 *An* humble *heart, a* liberal *hand.*
What makes our gifts with God acceptance find ?
4 *A* cheerful, 5 *not* praise-seeking *mind.*
By giving much may not our selves grow poore ?
6 *Than* house, food, rayment, *wish no more.*
Who undertakes that I shall not want those ?
7 *Who* Sparrows *feeds, and* Lillies *clothes.*
To take care for to morrow *is't not best ?*
8 *Care for to* day, *leave* God *the rest.*
Must not Christs followers to 9 lye *forbear ?*
9 *Yes, and* 10 brawles, *and* 11 idle *words fear.*
12 *To* jest *doth the strict rule of life permit ?*
13 *God highly censures obscene wit.*
What pleasure is allowd then to our tongues ?
14 *Good* counsel, Scripture, *holy* songs.
Is silence *not a fault sometiems ? When't may*
15 *Gods* honour, *or* mans 16 *good betray.*
Are all the inward *motions free from fault ?*
No, 17 *God condemnes each evill* thought.

What

1 The same place and reason.
2 Math: 19: 23, 24: -- Verily I say unto you, that a rich man shall hardly enter into the Kingdom of heaven, &c.
3 1 Tim: 6: 17, 18, 19: Charge them that are rich in this world, that they be not high minded, &c. That they be rich in good works, &c.
4 2 Cor: 9: 7: Not grudgingly or of necessity, for God loveth a chearful giver.
5 Math: 6: 2: When thou doest thine almes, do not sound a trumpet before thee.
6 1 Tim: 6: 8: And having food and rayment, let us be therewith content.
7 Math: 6: 26, 27, 28, 29: Math: 10: 29: Luke 12: 27.
8 The same places.
9 Zach: 8: 16: Speak ye every man the truth to his neighbour. Col: 3: 9: Lie not one to another.
10 Gal: 5: 20: ---variance, emulation, wrath, strife--- Eph. 4: 31: Let all bitterness, and wrath, and anger, and clamour, and evill speaking be put away from you, with all malice.
11 Prov: 10: 19: In the multitude of words there wanteth not sin: but he that refraineth his lips is wise. Mat: 12: 36: Every idle word that men shall speak, they shall give account--
12 Eph. 5 4. Nor foolish talking nor jesting, which are, &c.
13 Col: 3: 8: Eph: 4: 29: Let no corrupt communication proceed out of your mouth, but that which is good to the use, &c.
14 Eph: 4: 29: Col: 4, 6: Let your speech be alwayes with grace seasoned with salt. Eph: 5: 19: Speaking to your selves in, &c.
15 Mar: 3: 4: Math: 10: 32, 33: Acts 18: 9.
16 Prov: 24: 11, 12: If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain: If thou saist, behold we knew it not, doth not he that pondereth the heart consider it? and he that keepeth thy soul doth not he, &c.
17 See Mat: 5: of hatred, lustful thoughts, &c.

Quæ tres decipiunt mortalia pectora pestes?
Fastus, & aviditas, & voluptas corporis.
At per quos dilapsa gradus peritura ruit mens?
Parit *cupido* facinus, id *mortem* parit.
Quod caput est rerum quas lex præscribit Jësu?
Crucem subire, semet à se *abdicere.*
Qualis homo est, Christus quem prædicat esse beatum?
Mœrens, misericors, purus, esuriens; inops.
Quid placidi, mites, ob Jësum sæva ferentes?
Hos par vetustis vatibus merces manet.
Dde, quis adstabit regnanti *dexter* Jësu?
Qui visit, operit, excipit, nutrit, rigat.
Quæ turba officiis rectè mulcebitur istis?
Capta, ægra, nuda, externa, cui sitis aut fames.
Quos habuit testes Christi doctrina Magistri?
Patrémque, Christumque, utriúsque & Spiritum.
Quî potuit genitor Natum laudare docentem?
Clarè professus *hic* mihi demum placet.
Quâ se veridicum Christus ratione probârit?
Verbo docentes *vita* fuit exactior.
Unde fidem Christo fecit cœlestior aura?
Miraculorum ingente testimonio.
Qualia, dic, Christi nobis ostenta fuerunt?
Ægris salutem, *mortuis* vitam dedit.

Exem-

Τρεῖς ἄται τίνες εἰσὶ βρότους νόον ἐξαπατῶσαι;
Τύφος, φιλαργυρία τε, σαρκός θ' ἡδονή.
Κάδ δε τίνας ψυχὴ βαθμοὺς ἐς ὄλεθρον ἀΐσσει;
Τίκτει θέλημα πρᾶγμα, πρᾶγμα δὲ θάνατον.
Τίς κεφαλὴ πασῶν πὰς Ἰησοῦς δῶκεν ἐφετμέων;
Σταυρὸν φορεῖν, αὐτόντ' ἀπειπεῖν αὐτόθεν.
Οἷος ἀνὴρ τελέθει μάκαρ ὢν κηρύγματι Χριστοῦ;
Πενθῶν, φίλοικτος, πειναλέος, ἁγνὸς, πένης.
Τί πραεῖς, μικροὶ, Χριστοῦ θ' ὕπερ αἰνὰ παθόντες;
Οὗτοι παλαιοῖς ἱτόμισθοι μάντεσιν.
Εἰπὲ τίς ἄρχοντος παρὰ δεξιὰ στήσετ' Ἰησοῦ;
Ἐπισκοπῶν, σκέπων, ξενίζων, διατρέφων.
Εἰς τίνας ἠδὴ φέρειν θελκτήρια ταῦτα καθήκει;
Γυμνοὺς, νοσοῦντας, δεσμίους, ἀτρόφους, ξένους.
Θεσπεσίη Χριστοῦ τίνας ἔλλαχε μάρτυρας αὐδή;
Πατέρα τε, Χριστὸν αὖτε, Πνεῦμά θ' ἑκατέρου,
Πῶς θεῖος Γενετὴρ θεῖον Τέκος εἶχεν ἐπαινεῖν;
Λαμπροῶς ὁμολογῶν, Ηὐδόκησ' ἐν τουτωΐ.
Αὐτὸν δ' ἀρτιεπῆ τρόπον ἂν τίνα Χριστὸς ἐλέγξῃ;
Μηδὲν λέλοιπεν ἀκριβὴς βίος λόγου.
Πνεῦμα πόθεν Χριστῷ ποιήσατο πίστιν ἄχραντον,
Τεκμηρίων ἐλεγκτικῷ φωνήματι.
Οἷά ποτ' ἦν ἡμὶν Χριστοῦ σημήϊα, λέξον.
Νοσοῦσ' ὑγείαν, φῶς δίδου κεκμηκόσιν.

VVhat three plagues into mortall bosomes glide ?
1 Avarice, carnal *pleasure*, pride.
Say, how perdition the lost soul besets ?
2 Lust *brings forth* sin, *sin* death *begets*.
VVhat hath Christs law prescrib'd especially ?
3 *The* Cross *to bear, our selves* deny.
VVho doth Christ say shall blessednesse inherit ?
4 *Sad, meek, pure, hungry, poor in spirit.*
VVhats their reward who suffer for Christs sake ?
5 *VVith the old* Prophets *they partake.*
Say, who will Christ on his right *hand admit ?*
6 *Who lodge, cloth, feed, give drink, visit.*
VVhom must we use thus ? 7 *Those that hungry be,*
Or want health, house, clothes, liberty.
VVhat witnesses doth Christian doctrine boast ?
The Father, Son *and* holy Ghost.
VVhat testimony did the Father *bear ?*
8 *This is my* Son *belov'd, him* hear.
How of himself true proof did Jesus *give ?*
Than teach, *he did more strictly* live.
VVhat witnesse hath the heavenly Spirit *brought ?*
9 *The mighty* miracles *which Christ wrought.*
VVhat were those wonders *which his fame so spread ?*
To heal *the sick, to* raise *the dead.*

1 1 John 2: 16. For all that is in the world, the luſt of the fleſh, the luſt of the eyes, and the pride of life, is not of the Father, but is of the world.

2 James 1: 15. Then when luſt hath conceived, it bringeth forth ſin, and ſin, when it is finiſhed, bringeth forth death.

3 Luke 9: 23. And he ſaid to them all, if any man will come after me, let him deny himſelf, and take up his croſs daily and follow me.

4 Math: 5: 3, 4, &c. Bleſſed are the poor in ſpirit, for theirs is the kingdom of heaven. Bleſſed are they that mourn, for they ſhall be comforted, &c.

5 See the ſame place.

6 Mat. 25: 34. Then ſhall the King ſay unto them on his right hand, Come ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world, &c.

7 Mat. 25: 35, 36. For I was an hungred and ye gave me meat, I was thirſty and ye gave me drink, I was a ſtranger and ye took me in, naked and ye clothed me, I was ſick and ye viſited me, I was in priſon and ye came unto me.

8 Math: 3: 17. And lo a voice from heaven, ſaying, This is my beloved Son, in whom I am well pleaſed: Math: 17: 15. While he yet ſpake, behold, a bright cloud overſhadowed them: and behold, a voice out of the cloud, which ſaid, This is my beloved Son, in whom I am well pleaſed, hear ye him.

9 John 10: 25. Jeſus anſwered them, I told you, and ye believed not; the works that I do in my Father's Name, they bear witneſſe of me.

Exemplúmne igitur *vitæ* debemus Iesu ?
Eadem *faventem* præstitit nobis *Deum*.
Ad mortem quâ deinde viâ pervenit Iesus ?
Populorum odio per *Latium* Præsidem.
Is necis immeritæ judex quo nomine dictus ?
Hunc Pontium monumenta *Pilatum* vocant.
Quæ probra sunt illi scelerato impacta furore ?
Irrisus, alapæ, spura, fustigatio.
Quis tot pœnarum tandem fuit exitus, adde ?
Pedes manúsque foditur affixus *cruci*.
Egressámne *animam* Christi de corpore constat ?
Dies diem quæsivit, *intermisit* solum.
Jam locus exanimes narra quis ceperit artus ?
Corpus *sepulcri* conditum jacuit specu.
Corporis an solos persenserat ille dolores ?
Mœror quoque *animum* pressérat luctu gravi.
Cur pater *insontem* voluit tam tristia ferre ?
Per ista nobis *venia* parta est *sontibus*.
Nullâne pax pretio nisi *sanguinis* empta patebat ?
Justitia sic se summa patefecit *Dei*.
Cunctorum culpis an victima sufficit *una* ?
Certè hæc, ab omni parte quæ culpâ vacat.
Qualis erat Christus *supremâ* imitandus in horâ ?
Patiens, modestus, hominum amans, patri obsequens.

Morte

Ἦ μοῦνον παράδειγμα βίου προβέβληκεν Ἰησοῦς;
Ἡμῖν τ' ἔθηκεν αὐτὸς εὐμενῆ Θεόν.
Τίς μετέπειτα τρόπος θανατόνδε κατήγαγ' Ἰησοῦν;
Φθόνῳ πολιτῶν ἡγεμὼν Ῥωμαϊκός.
Πῶς δὲ κριτὴν ἀδίκοιο φόνου κλήδην καλέουσι.
Μνημεῖα Πόντιον Πιλάτον νιν καλεῖ.
Ἐν μανίῃ δ' ἀθεμίστῳ ὀνείδεά οἱ τίν' ἐφῆπται;
Ἔμπαιγμα, κολαφοὶ, προσπτύσεις, ῥαπίσματα.
Μήκιστον τί τέλος δ' ὀδυνάων ἔπλετο τόσσων;
Ποδοῖν χεροῖν τε σταυροπὸξ ὀρύπτετο.
Ἦ φάνη οἱ ψυχὴ ῥεθέων ἄπο πεπτηκυῖα;
Διημέρευσε νὺξ, τρόμῳ σείσθη πέδον.
Τίς τόπος ἀψύχων ὑπεδέξατο λείψανα γυίων;
Νεκὺς τάφου κευθμῶνι κείμενος κρύβη.
Σώματος ἦ μούνοιο βαρύστονα κήδεα τίσε;
Λύπη δάμασσε καὶ φρένας πικρῷ βέλει.
Τίπτε Πατὴρ τόσον οἰκτρὰ κολάζειν ἤθελ' ἄατον;
Ἡμᾶς ἀπαλλάξειεν ἀτηρὸς ἵνα.
Οὐδὲν ἄποινον ἔην ἄτερ αἵματος, οὐδεμί' ἐλπίς;
Οὕτω δίκαιος σφόδρα δῆλος ἦν Θεός.
Ἦ πάντων λώβησι μί' ἄρκιός ἐστι θυηλή;
Ἡδὶ σαφῶς μί' οὖσ' ἀλώβητος πάνυ.
Οἷον ἔην Χριστὸς παράδειγμα καὶ ἐν βίου ἄκρῳ;
Τλήμων, φιλήνωρ, μέτριος, πατρὸς κλύων.

1 *The rule of perfect life was* Jesus *then* ?
2 *His* life *made* God *well pleas'd with men.*
But what way to his death *did* Jesus *come* ?
3 *By* Jewish *hate,* Italian *doome.*
What was the unjust Judges *name* ? *Him all*
Records do Pontius Pilate *call.*
How did their wicked fury him disgrace ?
Mock, buffet, scourge, spit in his face.
What was the end of all these pains at last ?
Hands and feet to the Cross *nail'd fast.*
What shew'd the soul *Christs body did forsake* ?
Noon-day *was* night, *the earth did* quake.
Now tell what place his dead corps *did receive* ?
Hewen out of a Rock, a grave
Did he but in his body *suffer pain* ?
His soul *great sorrow did sustain.*
Why did a guiltless *person this endure* ?
4 *All this our* pardon *did procure.*
Could nothing reconcile us but his blood ?
5 *This with Gods exact* justice *stood.*
For all mens sins could his one *death suffice* ?
6 *Hee's such a* spotless *sacrifice.*
What taught Christ at his last hour ? 7 *Patience,*
Modesty, 8 *love,* 9 *obedience.*

Did

1 1 Cor: 11:1. Be ye followers of me, even as I also am of Christ. 1 Thes. 1:6: And ye become followers of us, and of the Lord. Rom: 15:3,5,7: For even Christ pleased not himself, but as it is written, The reproaches of them that reproached thee fell on me.

2 1 Cor: 1:30: But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. Rom. 5.19. For as by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous.

3 See the history of our Saviours Passion.

4 Rom: 3:24,25: Eph: 1:7: Col: 1,14: 1 Tim: 2:6: Isa: 53:5: 1 Pet: 2. 24: Who his own self bear our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness: by whose stripes ye are healed.

5 Heb: 9: See the whole chapter. 1 Pet. 1:19. But with the precious bloud of Christ---

6 1 Pet: 1:19. ---as of a lamb without blemish, and without spot.

7 Isai: 53:7. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearer is dumb, so he openeth not his mouth.

8 Luke 23:34. Then said Jesus, Father, forgive them, for they know not what they do.

9 Math. 26: 39. ----nevertheless not as I will, but as thou [wilt.]

Morte semel functus mansitne obnoxius orco?
Imò recepit *tertio* vitam die.
Quæ nos edocuit CHRISTO quæ *reddita* vita est?
Certam probavit maximi prolem patris.
Nónne hominem vincit *Cherubinæ* gloria turmæ?
Illum superna castra *venerantur* ducem.
An nostri meminit *cælesti* sede receptus?
Est noster illic *Pontifex* & *rex* simul
Æthereâ nobis quid præstat in *æde Sacerdos*?
Fusi *eruoris* obsecrat pretio Patrem.
Quæ bona *Regali* nobis demittit ab arce?
Manu tuetur subditos, hostes *fugat*.
Ergo inconspicuus sublimi in sede manebit?
Dum reddat illum pristinis *nubes* locis.
Cur igitur CHRISTUS *telluris* regna revisit?
Ut *mortuis* jus dicat & *viventibus*.
Spiritus ille quis est quem tertia sancta notat vox?
Vis unica atque unanima Patris & Filii.
Virgineone prior fuit ista potentia partu?
Vatum entheata quippe movit pectora.
Præcipuum CHRISTUS *bisse* quid spondet amicis?
Majora dona, júsque donandi *alteros*.
Qui *radii* ex isto fluxerunt igne micantes?
Medicina, linguæ, oracla, furiarum fuga.

Ἦ θανάτῳ ἔνοχος πέλε μόρσιμον ἦμαρ ἑπαπασών;
Βίον τιτᾶς οὐδὶς ἀλλ' ἐδέξατο.
Οἷα δίδαχ' ἡμέας χειρὸς παλίμβολος αἰών;
Πιστὴν μελίσσα Πατρὸς ἔλεγξεν γονήν.
Ἦ ῥα κρατεῖ ἄνθρωπον φλογερῶν κλέα δῖα φυλάσσων;
Κοσμήτωρ αὐτὸν ὕβριν σέβει φράτωρ.
Ἡμείων μέμνη Ὀλύμπια δώματα ναίων;
Ἱερὸς ἆρ ἡμῖν ὄφις καὶ βασιλεὺς ἅμα.
Αἰθερίοις ἱερὸς τί χρείσσιν ἐν ὕψεσιν ἡμέας;
Πατέρα χθονίου ἄματος πημὴ φέρει.
Ἐκ θρόνου ὑψιμέδων τίνα δῶρα χέει βασιλεὺς ὤς;
Χειρῶν ἀμυὼς λαὸν, ἐχθρὸς δάμναται.
Τέκνον ἄοπλος ἐν ὑλόφοις μενεῖ ἀσφαδὶ πῆλε;
Ἕως δὲ παλαιοῖς χωρίοις δώσῃ νέφος.
Τίπτε πάλιν Κρονίδης γαίης ἐπὶ πείρατα νοστεῖ;
Εὖτ' ἂν κρίνῃ ζωούς τε καὶ τεθνηκότας.
Οἵ τί ἦ τόπος θέλει πρίτην ἱερὸν ἄνομα Πνεῦμα;
Ἷς ὄφις σύμφρων καὶ μία Πατρὸς καὶ Κόρης.
Ἦ πέλε παρθενικῆς δυνάμις ἀφθέρα τοκετοῖο;
Αὐτὴ ἀφθίτων εἰσέπνευσε δόξρένας.
Ἔζοχα ἦ χρειὸς τίνα δώδεκα νεῦσε φίλοισιν;
Μείζω χαρίσματα καὶ δυνάμιν ἄλλοις νέμῃ.
Πυρσὸς ἀπορρῶγες τόδε τίνες ἔκρεον αὐγαί;
Θεσπεσία, γλῶσσαι, δέσφατα, φυγὴ δαιμόνων.

Κείνων

Did he once dead ſtill in the grave *remain?*
1 *No, the* third *day he roſe again.*
What doth his reſurrection *to us prove?*
2 *That he's the* Son *of* God *above.*
Is Chriſt as man *leſs than the* Cherubin?
3 *The* hoſts *of* heaven *all worſhip him.*
Doth he remember us now in heaven? Chriſt
4 *Is both our* King *there and* 5 *high*-Prieſt.
What's for us there by's Prieſtly-*Office done?*
6 *His bloud makes* interceſſion.
What doth he for us there as he's our King?
7 Subdue *our foes,* 8 protection *bring.*
Will he inviſible then in heaven *remain?*
9 *Till in a* Cloud *he comes again.*
Why will he come again on earth *to tread?*
10 *Hee'l come to* judge *both quick and dead.*
What by the Spirit *is meant? the* third *in one?*
11 *The* virtue *of the Father and Son.*
Was he, ere Chriſt the Virgins fleſh did take?
12 *Inſpir'd by him the* Prophets *ſpake.*
What promis'd Chriſt to th' twelve? 13 *More work to do*
Themſelves, 14 *inabling* others too.
What ſparkling beams flow'd from this heavenly light?
15 *Healing, tongues, propheſies, Devils flight.*

What

1 1 Cor. 15.4. ---He roſe again the third day, according to the Scriptures.

2 Rom: 1:4. And declared to be the Son of God with power according to the Spirit of holineſs, by the reſurrection from the dead.

3 Math: 4:11. Angels came and miniſtred unto him, 13, 14, 24, 31 Heb: 1:6, 7: Let all the Angels of God worſhip him, &c.

4 1 Tim. 6:15. --who is the bleſſed and onely Potentate, the King of Kings, and Lord of Lords, Heb: 1:8.

5 Rom: 8.34. Heb: 7:25, 26: & 9, 24: 1 Tim: 2:5: 1 Joh. 2.1, 2.

6 Heb: 9:11, 12. But Chriſt being come an high-Prieſt------ Neither by the bloud of goats & calves but by his own &c.

7 Act: 9:4, 5: 13:11. Pſal. 21:8, 9: Pſal: 110:1, 2, 5, 6. Rev. 12.5: & 17: 14.

8 Acts 9:17. Acts 23: 11. Acts 7:55, 56.

9 Act: 3:21. Whom the heavens muſt receive untill the time of the reſtitution of all things, Acts 1:11.

10 Math. 25:31. When the Son of man ſhall come in his glory, and all the holy Angels with him, &c. Acts 17:31.

11 John 14:16. John 15:16. ---the Spirit of truth which proceedeth from the Father, he ſhall teſtifie of me.

12 Heb: 3:7: Wherefore as the holy Ghoſt ſaith, To day if ye will hear his voice--- 1 Pet. 1:10, 11. --the Spirit of Chriſt, which was in them, did ſignifie, when it teſtified beforehand--- 2 Pet. 1:21. For the propheſie came not in old time by the will of men, but holy men of God ſpake as they were moved by the holy Ghoſt.

13 Io: 14:12. ---He that believeth on me, the works that I do ſhall he do alſo, and greater works than theſe ſhall he do.

14 Acts 8:17. Then laid they their hands on them, and they received the holy Ghoſt.

15 Mar: 16:17: And theſe ſigns ſhall follow them that believe, In my Name ſhall they caſt out devils, they ſhall ſpeak, &c

Quid ſanctum nunc *flamen* agit ceſſantibus ipſis?
Adhuc *docet*, nos & *juvat* ſolatio.
Nónne ſatis verum nobis ſacra pagina monſtrat?
Torpet *papyrus* deſtituta Spiritu.
Non opis eſt *noſtræ* documentis credere Chriſti?
Sine ejus aurâ nemo eum *dominum* vocat.
An non ingenii ſibi ſufficit ipſa facultas?
Superna non admittit *hujus* vitæ ſtudens.
Spiritus ergo ſuo perfundit lumine mentem?
Sanè, & refingit inſuper præcordia.
Ecquid opem pietas jam non incredula poſcit?
Et *velle* & *agere* donat adjutor Deus.
Humani proſúntne, Dei poſt cœpta, labores?
Ita eſt: *requirens* repetit, *orans* accipit.
Quid fiet ſi dura animum certamina vexent?
Vigili & *precanti* dat Deus victoriam.
Spiritus ille animis quæ dat ſolatia noſtris?
Deum eſſe nobis velle perpetuò *patrem*.
Aſt ubi repperies hanc Sancti Numinis auram?
Cœtu in piorum cujus ipſa eſt vinculum.
Ille Dei populus quâ ſe regione coërcet?
Cuncta implet orbis ſpatia quâ CHRISTUS ſonat.
Nónne Deus *Solymos* proprio ſibi fœdere junxit?
Olim: ſed iſta *ſepta* CHRISTUS diruit.

An

Κείνων παυομένων, ἁγίᾳ τίνα μέμβλετο Πνοιᾷ;
Ἡμᾶς διδάσκει κἤτι, κἤτι παρκαλεῖ.
Ἦ γραφον οὐκ ἀρκεῖ ῥήτρης ἐνὶ θεσπιεπείης;
Ἀργεῖ τὸ γράμμα πνεύματος τητώμενον.
Ἦ οὐχ ἡμεῖς δυνάμεσθα πιθέσθαι δόγμασι Χριστοῦ;
Οὐκ ἂν καλοίης Κύριον Πνοιᾶς ἄτερ.
Ἦ οὐχ ἅλις ἐς τοῦργον πέλεται φύσις αὐτοδίδακτος;
Ἄδεκτός ἐστι τῶν ἄνω τὰ νῦν φρονῶν.
Τοῦνεκα Πνεῦμ' ἀκτῖσι διαυγάζει φρένα λαμπρῇς;
Ναί. κἀναπλάττει καρδίαν μυχαιτάτην.
Ἦ χατέουσι Θεοῦ νῦν οὐκέτ' ἐόντες ἄπιστοι;
Δίδωσι πράττειν καὶ θέλειν παρὼν Θεός.
Ἦ πόνοι ἀνθρώπων τι Θεοῦ μετὰ δῶρον ὀνᾶσι;
Οὕτως· ἐρευνῶν εὗρεν, αἰτῶν ἔλλαβε.
Ποῖ τρέπομεν χαλεποῖς ὅτε θυμὸς ἀτύζετ' ἀέθλοις;
Ἀρώμενος νήφων τ' ἀριστεῖ ἂν λάβοι.
Πνεῦμα τό δ' ἡμετέρης τίνα φάρμακα φρεσσὶν ὀπάζει;
Πατέρα γενέσθαι διὰ τέλους ἡμῖν Θεόν.
Ποῦ δ' ἅγιον τόδε Πνεῦμά τις εὖ διζήμενος εὕροι;
Ἐν εὐσεβῶν, ἧς δεσμός ἐστ', ἐκκλησία.
Θεσπέσιος δ' οὗτος ναίει τίνα γαῖαν ὅμιλος;
Οἰκουμένης μὲν πάντοθ' ᾗ Χριστὸς κλύει.
Οὐχὶ Θεὸς Σολύμους ἰδίης ἐξείλετο σπονδῆς;
Πάλαι· τὸ δ' ἐξέπρεσε Χριστὸς τοιχίον.

Ἦ οὐκ

What doth the Holy Ghost *now theſe are ceas't?*
1 Inſtruct *and* 2 comfort *ſtill our breaſt.*
Is it enough if we the Scriptures read?
3 *The* letter *without the* Spirit *is dead.*
May we not of our ſelves believe Chriſts *word?*
4 *Without his* Spirit *none calls him* Lord.
Doth not the ſtrength ſuffice of our own wit?
5 Carnal *minds cannot* God *admit.*
Doth then the Spirit *his light to us impart?*
6 *And create in us a new* heart.
Of further help hath a believer need?
7 *God worketh both the* will *and* deed.
To Gods beginning muſt mans *works be joyn'd?*
8 *Who askes receives, who ſeeks ſhall find.*
What if the mind ſhall with hard conflicts wraſtle?
9 Watch *and* pray, *God will keep the Caſtle.*
From th' holy Ghoſt *what comfort doe we gather?*
10 *That God will alwayes be our* Father.
But where wilt thou this holy Spirit *find?*
11 *I'th' Church which he in love doth bind.*
Where may this holy Church *of God be found?*
12 *Where e're the name of* Chriſt *doth ſound.*
But doth not God the Jews *his people call?*
13 Chriſt *brake down that* partition *wall.*

1 & 2 Ioh; 16:26, But the Comforter, which is the holy Ghoſt, whom the Father will ſend in my Name, he ſhall teach you all things, and bring all things to your remembrance, &c,

3 Io:6:63 It is the Spirit that quickneth, &c:2 Cor: 3:6:--not of the letter but of the Spirit: for the letter killeth, but the &c.

4 1 Cor: 12:3. ---no man can ſay that Ieſus is the Lord, but by the holy Ghoſt.

5 Math: 16.17 & 23. --fleſh and bloud hath not revealed it unto thee, but my Father which is in heaven, &c. 1 Cor. 2.14 The natural man receiveth not the things of the Spirit of God-neither can he know --

6 Ioh: 3:5. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God, 1 Iohn 3.9.

7 2 Cor: 3:5. Phil. 2:13. For it is God which worketh in you, both to will and to do of his good pleaſure.

8 Math. 7.7. Ask and it ſhall be given you; ſeek and ye ſhall find; knock and it ſhall be opened unto you.

9 Math: 26:41. Luke 21:36. Col: 4:2. 1 Pet: 5:8.

10 Ro: 8:15, 16. --but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit it ſelf beareth witneſs with our Spirit, that we are the children of God.

11 Eph. 4 3. Endeavouring to keep the unity of the Spirit in the bond of peace.

12 Mat. 8 11. Many ſhall come from the eaſt and weſt & ſhall ſit down with *Abraham*, and *Iſaac*, and *Iacob* in the kingdom of heaven. Io. 10. 16. Other ſheep I have, which are not of this fold. them alſo I muſt bring, and they ſhall hear my voice; and there ſhall be one fold and one ſhepheard. Gal. 4.:7 --the deſolate hath many more children than ſhe which hath an husband.

13 Eph. 2 14. For he is our peace, who hath made both one, & hath broken down the middle wall of partition between us.

An non lex igitur *Mosi* quæ tradita durat ?
Priora scita fœdus antiquat *novum*.
Sabbata nunc, ubi nunc signum *genitale* remansit ?
His abdita *umbris* ipsa *res* nobis data est.
Sanctorum quæ sunt hominum communia nôsti ?
Bona *hujus* ævi, sed magis *cœlestia* ?
Hujus militiæ numeros quæ *tessera* signat ?
CHRISTI innocentis *corpus* & fusus *cruor*,
Hísne datur tanto post *mortem* tempore vesci ?
Vini atque *panis* scilicet sub imagine.
Quid par *corpus* habent & *sanguis* & *esca merúmque* ?
Quòd ista *corpus*, illa *mentem* nutriunt.
Et cur una CERES, cur *vinum* sumitur *unum* ?
Ut sic pateſcat esse nos *concorpores*.
Estne Dei in populo *teneros* spectare *rudésque* ?
Hos *ferre* oportet & docere *comiter*.
Quid si *res* nostras, si *famam* denique lædant ?
Unum advoca *duósque*, *plures* posteá.
Quid si pertendant vel aperto crimine peccent ?
Tunc segregentur à piorum cœtibus.
Semper an *abstenti* divinâ à plebe manebunt ?
Donec dolore crimen ostendant sibi.
Judicii in partem num vis est hujus *utramque* ?
Simul ipse *damnat*, simul & *absolvit Deus*.

Permissum

Ἦ ὄχ ἅρα Μωσῆϊ νῦν ἱερὰ τάγματα μίμνει;
Σπονδὰς παλαιὰς καινὰ ἀχυρῆι ξύμβολα.
Σάββατα νῦν, τέλη αἱματόεν τά τε τεθέασι;
Δέδοται τὸ σῶμα λανθάνον αἰῶν ὕπο.
Ἦ γνῶς ἀτρεκέως ἁλίων τίν' ἔασι τὰ κοινά;
Τῶ νῦν βίᾳ, μᾶλλον ὃ χρήματα θαὐτέρα.
Τῶ ὅ τί μὴ ξυνῆσμα σεσαθρηίωτο τάξις;
Χειρσὶ' ἀμίμπτω σῶμά θ' ἁμάτ' ἔκχυτον.
Ἦ θνωτὸν μετὰ χθόνα τόν νῦν τῶνδε πάσασθαι;
Οἴνου ὕπο χάρτα μυστῶν ἰνδαλμάτων.
Σῶμα χθὼν αἷμα, πόσις χθὼν βρῶσις ἢ ἀνάλογον εἰσί;
Τἀκεῖνα σῶμα, ταῦτα δ' ψυχὴν τρέφῃ.
Ἄρτος τίπτε μὴν εἰς, εἷς ὅσιος τίπτε λάβοιτο;
Ξυσωματῶσθαι πάντας εὖτ' ἂν ᾖ σαφές.
Εἰσὶ χθὲν ἁλίοις ἰδιῶται τ' ἀθενέες τε;
Εἰσ' ὃς διδάσκειν ἡμέρως χρὴ χθὲ φέρειν.
Ἤν δ' ἡμέων βίον, ἣν δόξαν μυθώσι, τί πεφατέω;
Εἷς προσκαλείσθω, χθὲ δύ, εἴ τα πλείονες.
Ἤν δ' ἔπι χθὲ φανερῶς ἡμέας βλάπτωσι, τί λοιπόν;
Τότ' εὐσεβῶν ἐκκλησίας ἐκβλητέον.
Ἐς τέλος ἐξ ἱερῶν λαοῖο μενόντων βέβηλοι;
Ἐς ἂν σαφῶς ἀλγῶσι παρδεδρακότες.
Ἦ χθὲ ἀμφοτέρωσε δίκη κράτος ἔλαχεν ἥδε;
Θεὸς ξυνείροντων ὀρθί, σολλίων δ' ἅμα.

Is then the Law of Moſes *out of date?*

1 *A new the* old *doth antiquate.*

Where's now the Sabbath? *Where's* Circumciſion?

2 *VVe have the* things, *the* ſhadows *gone.*

Amongſt the Saints what things are common, knowſt?

3 *Goods of this* world, *but of* heaven *moſt.*

VVhereby know we Chriſts Souldiers. *what's the* token?

4 *His* bloud *ſhed, and body* broken.

Can we him eat *who hath ſo long been* dead?

5 *Under the formes of* wine *and* bread.

How is the bread *his* fleſh? *the* wine *his* blood?

6 *They to the* ſoul *are drink and food.*

VVhy do we of one *bread,* one *cup partake?*

7 *To ſhew that we one body make.*

Muſt we for weak *and* ignorant *people care?*

8 *Them gently* warn, *and with them* bear.

VVhat if they wrong us in our goods *or* name?

9 *Tell* one *or* two, *then* more *the ſame.*

VVhat if they ſhall perſiſt *thus obſtinate?*

10 *Let them be* excommunicate.

Muſt they dwell in perpetual baniſhment?

11 *Till it appear that they repent.*

Can then the Church *the* Keys *thus* both *wayes uſe?*

12 God *with the* Church *doth* bind *and* looſe.

How

1 Gal: 4: 9: ---how turn ye again to the weak and beggerly elements? Heb: 8: 13: In that he ſaith a new *Covenant*, he hath made the firſt old.

2 Col: 2: 14, 16, 17: --which are a ſhadow of things to come, but the body is of Chriſt.

3 2 Cor: 8: 14: But by an equality: that now at this time your abundance may be a *ſupply* for their want, that their abundance alſo may be a *ſupply* for your want, that there may be equality.

4 Math: 26: 26, 27: Jeſus took bread, and bleſſed it, and broke it--and ſaid, Take, eat, this is my body: and he took the cup & gave thanks--ſaying, drink ye all of it, for this is my bloud.

5 1 Cor: 11: 24, &c.

6 1 Cor: 10: 16: The cup of bleſſing which we bleſs, is it not the communion of the bloud of Chriſt: the bread which we break is it not the communion of the body of Chriſt?

7 1 Cor: 10: 17: For we being many, are one bread, and one body, for we are all partakers of that one bread.

8 Rom: 14: 1: He that is weak in the faith receive ye, but not to doubtful diſputations: 15: 1: We then that are ſtrong ought to bear with the infirmities of the weak---

9 Math: 18: 15, 16: --if thy brother ſhall treſpaſs againſt thee, go and tell him his fault between thee and him alone, &c. But if he will not hear thee, then take with thee one or two more---

10 Math: 18: 17: And if he ſhall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican.

11 1 Cor: 5: 5: To deliver ſuch an one unto Satan for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus. 2 Cor: 2: 7: So that contrariwiſe ye ought rather to forgive him, leſt perhaps ſuch a one ſhould be ſwallowed up with over-much ſorrow.

12 Math: 18: 18: Whatſoever ye ſhall bind on earth ſhall be bound in heaven, whatſoever ye ſhall looſe on earth, ſhall &c.

Permiſſum quo more *novos* inſcribere cives?
Tinctu ſacrati laticis *ingreſſus* patet.
Cur igitur merſamus adhuc de matre *recentes*?
Ut conſecrentur ritè *quamprimum* Deo.
Nónne *fidem* præmittit aquis divina papyrus?
Fides *parentum* & *vota* proſunt liberis.
Quæ bona ſignantur venerandi fluminis *undâ*?
Venia, ortus alter, vita de *tumulo* redux.
Dic, aqua cur *veniam* ſancit diffuſa per artus?
Maculas ut aufert *unda*, ſic *culpam* Deus.
Quæritur an *meritis* hæc indulgentia noſtris?
Dat hanc ſuâ *bonitate* permotus Pater.
Nemo igitur nobis peperit tam grandia dona?
Inſons *Jeſus* imputato *ſanguine*.
Qui ſunt priſca Deus quorum peccata remittit?
Qui ſe reos *fatentur* & quos *pœnitet*.
Quem peccâſſe pudet veniæ ſibi conſcius ergò eſt?
Si pollicenti *credit* & *fidit* Deo.
Eſtne iterum *lapſis* veniæ ſpes ulla ſuperſtes?
Eſt, ſi patrati ſceleris ex animo *pigет*.
Sed quid habet *lymphis* commune recentior *ortus*?
Ut merſus undis CHRISTIANUS interit.
Vivere at hunc ipſi tamen & *ſpirare* videmus?
Non ille *culpæ* vivit, aut etiam *ſibi*.

Quæ

Κάδδε γράφειν νεαρὸς τίνα δὴ τρόπον ἐστὶ πολίτας;
Θείοις λελοῦσθαι νάμασιν μόνη θύρα.
Τίφθ' ὕδας ἐγχέομεν τοίνυν βρεφέεσσι νεογνοῖς;
Ἁγνὸς ἵν' ὡς τάχιστα στήσωμεν Θεῷ.
Πίστιν ἄρ' ἐν βρεφέεσσι πρὸ ὕδατος ὐ Θεὸς αἰτεῖ;
Πίστις τοκήων καὶ λιτὰι χρηστὰι τέκνοις.
Σφρηγίζει δ' ἡμῖν τίνα δῶρα στεβάσμιον ὕδωρ;
Ἄφεσιν, παλίμβιον βίον, κἀνάστασιν.
Εἰπὲ, τί ξυγγνώμην πιστοῖ περὶ ῥεῦμα καθαῖρον;
Κηλῖδας ὕδωρ, αἰτίαν κλύζει Θεός.
Ἦ ταύτης χάριτος τετυχήκαμεν ἄξιοι ἡμεῖς;
Αὐτὴν δίδωσιν αὐτοκίνητος Πατήρ.
Ἄξιος οὔτις ἐὼν ἡμῖν τόσ' ἤρνυτο δῶρα;
Χριστοῖ' ἀμέμπτου προσλογίζεται πάθη.
Ἀλλὰ τίνες ποτ' ἔασ' οὓς δυσνομίας Θεὸς ἦρεν;
Οἳ ὁμολογοῦσιν αἰτίαν, στυγοῦσί τε.
Ξυγγνώμην ξὺν ἦ οἶδεν ἁμαρτάδος ὃν λάβεν αἰδώς;
Ἂν ἦ πεποιθὼς θαρσαλέως λόγοις Θεοῦ.
Ἦ καὶ σφαλλομένοισι πάλιν περὶ ἐλπὶς ἂν εἴη;
Εἴη, πεσόντας φρενόθεν ἂν λύπη λάβοι.
Ἠδὲ παλιντοκία καὶ ὕδασιν εἰπὲ τί κοινόν;
Χριστοῦ μαθητὴς, ὡς ὑποβρύχιος, θάνε.
Κεῖνον δὲ ζώοντα πνέοντά τε δερκόμεθ' αὐτοί;
Αὐτῷ τέθνηκεν αὐτὸς, ἡ δ' ἁμαρτία.

Τίς

How to receive new Christians *are we wont ?*

1 *Way is made for them at the* Font.

Why do they baptize Infants *born but late ?*

2 *To God we* soon *them* consecrate.

Must they not faith *first have whom we baptize ?*

3 *The* parents *faith and vows suffice.*

Of what good things a sign doth baptisme *give ?*

4 Pardon, 5 new birth, 6 *again to live.*

Why baptism *doth confirm our* pardon, *say ?*

7 Water *filth*, sin *God takes away.*

Do we by our deserts *procure this love ?*

8 Gods *goodness onely doth him move.*

Did none for us purchase so great a good ?

9 *Of guiltless* Christ *th'* imputed *blood.*

Who are they, whose old sins God *will forgive ?*

10 *Who them* confess, *and for them* grieve.

Is he than who repents accounted just ?

11 *If he* believe *Gods word, and* trust.

Doth for relapsers *any hope remain ?*

12 *If truly they* repent *again.*

But how doth water new birth *signifie ?*

13 *A* Christian *like one* drown'd *doth die.*

Yet we to live *and* breath *behold them still ?*

14 *He's dead to* sin *and his own* will.

What

1 Luke 18, 15, 16 ---ſuffer little children to come unto me--- Acts 2:39, 41. Acts 16:15, 33: Gen: 17:12.

2 The ſame places.

3 1 Cor: 7:14: For the unbelieving husband is ſanctified by the wife, and the unbelieving wife---elſe were your children unclean, but now they are holy.

4 Acts 2:38: -- be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins.

5 Rom: 6:4: We are buried with him by baptiſm into death, that like as Chriſt was raiſed from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life.

6 Rom: 6:3, 4, 5.

7 1 Cor: 6:11. 1 John 1:7: Eph: 5:26: That he might ſanctifie and cleanſe it with the waſhig of water by the word.

8 Rom: 3:14: Being juſtified freely by his grace---

9 Pſal: 32. 2: Rom: 4:8: 2 Cor: 5:19.

10 Pro: 28:13: Pſ: 32:5: I ſaid I will confeſs my tranſgreſſions unto the Lord, and thou forgaveſt the iniquity of my ſin.

11 Eph. 2:8: By grace ye are ſaved through faith, John 12, 39, 40: Acts 13:48.

12 Ezek: 18:21, 22, 27: But if the wicked will turn from all his ſins that he hath committed, and keep all my ſtatutes, and do that which is lawful and right, he ſhall ſurely live, he &c. Pſ: 106:43, 44, 45: Many times did he deliver them, but they provoked him with their counſel, and were brought low for their iniquity. Nevertheleſs he regarded their affliction, when he heard their cry. And he remembred for them his covenant, and repented according to the multitude of his mercies.

13 Rom: 6: 3, 4: Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death? Therefore, &c.

14 Rom: 6:3, 4, 5, 6, &c.

Quæ vita induitur meliori luce *renato* ?
Ad ejus inſtar quem Deo propter placet.
Nil illi poſthac ſupereſt *curæve metúſve* ?
Manet uſque *ſenſus* prælium & mentis *bonæ*.
Brutam animi partem quæ nobis arma coërcent ?
Fides, Dei vox, pax, preces, jejunium.
Correctis jam nulla manent *veſtigia* culpæ ?
Hæc ipſa magna eſt culpa, *blandiri* ſibi.
Ergò quid eſt in quo vincit *nova* vita *vetuſtam* ?
Quòd vitia debellata ſine *regno* jacent.
Lapſantéſne Deum poſſunt retinere faventem ?
Labis *reliquias* donat ob *Chriſtum* pater.
Lympha *revicturum* quâ ſignat imagine corpus ?
Surgemus, urinator ut pelago ſolet.
Quæ loca dic *animas* ſunt exceptura piorum ?
Chriſto manebunt *ultimum* junctæ diem.
Ille dies quis erit ? quos illuceſcet in uſus ?
Cineres citabit civis ætherei *tuba*.
At cur infernis ex ſedibus *oſſa* reſurgent ?
Vt æqua factis præmia, aut *pœnas* ferant.
Quâ ſtatuit CHRISTUS *pœnâ* damnare rebelles ?
Flammâ *perenni* & morte quæ *neſcit* mori.
At quæ dona *piis* bonitas divina paravit ?
Non *deſitura* gaudia animi & corporis.

Exurgentne

Τίς δὲ βίος βάλετ' ἀμφὶ παλιγγενέϊ ἥρωϊ;
Ξύμμορφος αὐτῷ, τοῦ χάριν δίκαιος ἦ.
Ἔστιν ἔπειτ' ἀπάνευθη φόβου, ἀπάτερθε μερίμνης;
Σαρκός τε καὶ νοῦ πόλεμος ἄσπονδος μένει;
Οἷα τὸ τῆς ψυχῆς ἄλογιν μέρος ὅπλα δαμάζει;
Νηστεία, πίστις, θέσφατ', εἰρήνη, λιταί.
Νῦν ὀρθοῖς προτέρης μένει οὐδὲν ἁμαρτάδος ἴχνος;
Οὕτω φιλαυτεῖν ἐσθ' ἁμαρτὰς οὐ σμικρά.
Τοὔνεκα τί πλέον ἐστὶ παλιγγενέεσσιν ἢ ἄλλοις;
Ἀρχῆς ὅτ' ἐκπέπτωκε νῦν ἁμαρτία.
Ἦ καὶ σφαλλομένοισι Πατὴρ Θεὸς ἔσσετ, ἀρωγός;
Πατὴρ ἀφήσει σφάλματα Χριστοῦ χάριν.
Σῶμα παλίζωον φέρε πῶς αἰνίττεται ὕδωρ;
Ἀνστησόμεσθα μὲν κολυμβητοῦ δίκην.
Εὐσεβέων ψυχὰς τίνα χωρία δέξεται ἁγνάς;
Χριστόζυγες μενοῦσιν ἦμαρ ἔσχατον.
Οἷον ἄρ ἦμαρ ἐκεῖνο πέλει; Τίνος εἵνεκα λάμψει;
Ἀρχαγγέλου σάλπιγξ νεκροὺς καλέσσεται.
Τίπτε δὲ ἐξ αἰδέω παλινάγρετα νίσσεται ὀστᾶ
Οἴσοντα ποινὴν ἢ γέρας κατ' ἀξίαν.
Τίς δὲ δίκη τῇ Χριστὸς Ἄναξ ἀποτίσετ' ἀλειτάς;
Φλὸξ μὴ καμοῦσα, καὶ θάνατος ὢν ἀθάνατος.
Ποῖα δὲ δῶρα Θεοῦ χάρις εὐσεβέεσσι φυλάσσει;
Ἄλληκτα ψυχῆς σώματός τε χάρματα.

VVhat life doth he put on who is new born ?
1 *To* Chriſts, *through whom God's pleas'd, conform.*
Hereafter is all care and fear then paſt ?
330 2 *The wars of fleſh and ſpirit ſtill laſt.*
The ſenſual *part what weapon can impair ?*
3 *Faith, Gods word, peace, faſting and pray'r.*
Have the regenerate *no dregs within ?*
4 *Such a* ſelf-flattery *is great ſin.*
335 *How doth the* new *life then excel the* old ?
5 *Therein vice doth no* ſcepter *hold.*
Say, how he who falls oft, Gods love retains ?
6 *For* Chriſt, *God pardons what remains .*
VVhat ſign gives Baptiſm *that we ſhall* revive ?
340 7 *So they riſe in the ſea who* dive.
VVhere ſhall the faithfull ſouls inhabit, ſay ?
8 *Ever with* Chriſt *at the laſt day.*
VVhat ſhall be done when that day ſhall give light ?
9 *Th' Archangels* trump *the dead ſhall cite.*
345 *And why ſhall bones riſe from the grave again ?*
10 *Their dee ds ſhall find reward or pain.*
Into what torments will Chriſt rebels *ſend ?*
11 Perpetual *fire, death without* end.
But what good things doth God for Saints *prepare ?*
350 12 *Such joyes as* full *and* endleſs *are.*

Can

1 Gal: 3: 27: For as many of you as have been baptized into Christ, have put on Christ: Rom: 8: 29: Phil: 3: 10: Col: 3: 9, 10.

2 Rom: 7: 23, &c. Gal: 5: 16, 17.

3 1 John 5: 4: & 18: Iam: 1: 18: 1 Pet: 1: 23: Rom: 5: 1: Mat: 17: 21: Mat: 26: 41: 1 Cor: 7: 5.

4 1 Iohn 1: 8: If we say, that we have no sin, we deceive our selves, and the truth is not in us.

5 Rom: 6: 12, 14. Let not sin therefore reign in your mortal bodies that ye should obey it in the lusts thereof: For sin shall not have dominion over you, &c. Rom: 7: 19: 1 Iohn 3: 9.

6 Isai: 43: 25. 1 Iohn 1: 7: ---the bloud of Iesus Christ cleanseth us from all sin, Rom: 3: 25:

7 Rom: 6: 3, 4, 5, &c.

8 Math: 19: 28: 1 Thes: 4: 15, 16, 17: Math; 23: 34. Iohn 14: 3.

9 1 Thes: 4: 16. ---with the voice of the archangel, and with the trump of God, Math: 24. 31. 1 Cor. 15, 52.

10 Eccles: 12: 14. For God shall bring every work into judgement, with every secret thing, whether it be good, or whether it be evill. 1 Cor. 4. 5. 2 Cor. 5, 10. Rev: 20. 12.

11 Math. 25. 41. Depart from me ye cursed into everlasting fire. Mark 9. 43, 44--- to go into hell, into the fire that never shall be quenched, &c.

12 Psal: 16. 9, 10, 11.---in thy presence is fulnes of joy, at thy right hand are pleasures for evermore. 1 Cor. 2. 9. Eye hath not seen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him. Math. 25. 34. Come ye blessed of my Father, Inherit the kingdom, &c.

Exurgéntne iterum dilapſa *cadavera* tabo?
Ità excitantur *farta*, corrupto ſatu.
Quale *prius* fuerat corpus num *tale* redibit?
Non: ſed *perenne*, *fulgidum*, *æthereum*, *veges*.
Ulláne erit *thalami*, potúſve, cibíque cupido?
Fruemur, horum neſcii, *ævo cælitum*.
Luſtrabítne oculos aut *Sol* aut Cornua Lunæ?
Unum *jubar* divina *Majeſtas* erit.
Qualis erit nobis ibi, quæ promiſſa voluptas?
Qualem nec *auris*, nec *oculus*, nec *mens* capit.
Illuc vt veniàs ex normâ vive *lavacri*;
Adjutor adſit Ille qui juſſit Deus.

AMEN.

Ἦ ῥα καταφθιμένοι νέκυες πάλιν αὖ στήσονται;
Ἐγείρεθ' οἷον φθαρτικῇ κόκκος σπορά.
Οἷον ἔην πρότερον δέμας, ἢ καὶ τοῖον ἄνεισιν;
Οὔκ· ἀλλ' ἀθάνατον, λαμπρόν, αἰθέριον, νέον.
Ἦ τις ἔρος γάμου, ἢ πόσιος καὶ βρώσιος ἔσται;
Τούτων ἄπειροι ζήσομεν ζωὴν θεῶν.
Ἥλιος προΐει φάος ἢ κερόεσσα σελήνη;
Μόνη μί' ἀκτὶς παμφαὲς Θεοῦ σέλας.
Ἔνθα δὲ τερπωλὴν τίνα θεῖον ὑπέσχετο νεῦμα;
Οἵαν λάβοι μήτ' ὄμμα, μήτ' οὖς, μήτε νοῦς.
Βαπτισμῷ ζώης ξύμφωνος ἵν' αὐτός' ἵκαιο;
Ἔλθοι πόνοις ἀρωγὸς οὐυτείλας Θεός.

Ἀμήν.

Can bodies quite conſum'd again then riſe?

1 *So* Corn *ſprings up, whoſe ſeed firſt dies.*

Such will the body riſe as it did fall?

2 *Immortal, bright, ſtrong, ſpirituall.*

Shall we then marriage, meat, *or* drink *deſire?*

3 *VVe ſhall be like the* heavenly Quire.

Shall our eyes ſee the Sun, *or horned* Moon?

4 *Gods beames will make one conſtant* Noon.

VVhat are thoſe pleaſures that we there ſhall find?

5 *Above the ſenſe of th'* ear, eye, mind.

Thither to come, as Baptiſme teaches, live;

6 *Such grace he, who commands, God give.*

AMEN.

The Tranſlators to the Reader.

Say not we have *tranſlated* well. Well *he*
Tranſlates, whoſe life ſhall with theſe lines agree.

1 Iob 19.25,26. For I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth. And though after my skin wormes deſtroy this body, yet in my fleſh I ſhall ſee God. 1 Cor. 15.35,36,37. Iſai. 26.19.

2 Dan. 12.3 And they that be wiſe ſhall ſhine as the brightneſs of the firmament, and they that turn many to righteouſneſs, as the ſtars for ever and ever. 1 Cor. 15.42, &c.

3 Luke 20 35,36. But they which ſhall be accounted worthy to obtain that world, and the reſurrection from the dead, neither marry, nor are given in marriage. Neither can they die any more, for they are equall unto the Angels, and are the children of God, being the children of the reſurrection.

4 Rev. 22.5. And there ſhall be no night there, and they need no candle, neither light of the Sun, for the Lord God giveth them light.

5 1 Cor. 2.9. See p. 15 n. 12.

6 Tit. 2.11,12,13. For the grace of God that bringeth ſalvation, hath appeared unto all men. Teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly and godly in this preſent world. Looking for that bleſſed hope, and the glorious appearance of the great God, and our Saviour, Ieſus Chriſt. Tit. 3.4,5,6,7. Phil 1.6. Being confident of this very thing, that he which hath begun a good work in you, will perform it untill the day of Ieſus Chriſt, 2.12,13.--work out your ſalvation with fear and trembling. For it is God that worketh in you--- 4.13. I can do all things through Chriſt which ſtrengthneth me.

Obſervatiunculæ in Græcæ Metaphraſeos aliqua leviora ſubtilioraque extra Grammaticam poſita.

VErſu 3°. Οἶδα] Ει initialis à Grammaticis cenſetur immutabilis. Secus eſt in hâc voce. Æquè enim mutatur in Εἴδω quod facit Οἶδα, atq; in Πείθω quod Πέποιθα. Sic ab Εἴκω (Syllabico augmento præfixo) fluit Ἔοικα.

4° Ῥοιῆς] Verbale præteriti Medii à prima ſingulari, ut τέτροφα τροφή. Rara ſunt horum in α definentium, & ab hoc tempore ortorum verbalium exempla quorum rationem Grammatici nobis tradiderunt. Ea quæ habemus ρ præmittunt τῷ α. Contigit hoc quod illi exiſtimaverint Circumflexa deſtitui Præt. Med. ipſiúſque formativo. Aor. 2 Activo cum prole ejus, Futuro ſecundo Activo puris. Falſi poſtulamus hunc Canonem ratiunculâ unâ alterâve.

I Prima ratio ſit hæc. A Præt. Med. puro in prima Con-

 jugatione

jugatione contractorum frequentia fluunt Verbalia quæ arguunt Præt. *Med.* aut esse aut fuisse.

Πνέω· Ἔπνευν· Πέπνοα· Πνοὰ & Poeticè Πνοιά.
Πλέω· Ἔπλευν. Πέπλοα· Πλοὰ & P. Πλοιά.
Ῥέω· Ἔῤῥευν. Ἐῤῥοα· Ροὰ & P. Ροιά.
& πρόῤῥας atque Ῥᾶς.

II, Dantur præt. *Media* pura contractorum.
In prima Conjug arbitror esse
Εἰδέω· Ἔιδευν· Ἔιδεα. unde Ἐιδώς.

In secunda Conjug. frequentissima res.

Μάω· Ἔμαυν· Μέμαα unde μεμαὼς, μεμώς.
Βάω· Ἔβαυν· βέβαα. unde βεβαὼς, βεβώς.
Γάω· Ἔγαυν· Γέγαα· unde γεγαὼς, γεγὼς.
Sic Ἐκγάω· Ἐξέγαυν· Ἐκγέγαα. Quod verbum videri potest V. 35, Item

Ἑσάω· Ἔσαυν, Ἕσαα· unde ἐσαὼς, ἐσώς.
Διεσάω, Διέσαυν; Διέσαα, unde διεσαὼς, διεσώς.

Reciditur hic iterum à Grammaticorum Placitis. Camdenus voces hujusmodi Præter. *Medii* esse vult. Vossius videtur inflectere quasi præteriti Activi essent, quod in ἕσαα facit etiam Camdenus, Uterque tamen Ionicam Syncopen asseverat. Sed quid opus Ionismo? quid singulari exceptione? Placuit muros dividere & mœnia pandere cum bifores valvæ patescerent. Placuit nodum in scirpo quærere. Pendet hæc hallucinatio ab alia: ita error errorem trahi, & est absurdorum vinculum. Nam formatio Præteriti *Med.* non certò constituta est, nisi quod Vossius cum 3 enumeraret modos, ultimum rectum nominet potiùs quàm statuat qui est ab Aor. 2° Act. deducendi modus simplicissimus, cùm idem observet trium temporum esse eandem figurativam.

5. Ἔεργ-

5. Ἔοργα] Pauca sunt Themata quæ incipiunt à vocali aut dipthongo & nihilominus sequuntur analogiam verborum à consonanti incipientium. Grammatici hoc tribuunt anomaliæ Atticæ. Ἔολπα ab Ἔλπω. Ἔοργα ab ἔργω. Ἔοικα ab εἴκω. In quibus omnibus vocalis mutatur regulariter, & justa syllaba præponitur incremento non Attico sed communis præteriti formativo: quoad natura primæ literæ patiatur, ut in in σέφω ἔσεφα; sic ἔργω ἔοργα. Neque enim potest repeti duplex consonans propter nimiam asperitatem, neque vocalis propter nimiam mollitiem. Par ferè modus in ἔαγα ab ἄγω, frango, in ἔαδα ab ἁδω. Item ἐώνημαι, ἔαζμαι· quæ omnia communia & regularia. 13. Σεμεῖον] Figura denominativi in εῖον. 222. Σῆμα σημεῖον, & Μνῆμα μνημεῖον.

20. Διασαλεῖ] Figura derivativorum verborum orta ex tertiâ singulari præteriti Passivi Verbi 2. Conjug. in μι. Par ratio deriv. Ver. & 1 conjug. in Ευθετῶ quod sequitur; atque hic in Διασαλῶ.

2. Εἰκών,] Verbale Præsentis Activi in ων. differt à Participio præt. quod & acuatur in fine & inflectatur per ον & penacutum non οντ & antepenultimâ acutâ; est etiam hæc Verbalium figura. à 1 Præt. pass. & à Præt. Med. ut Κευθμών, Κλυδών, & inflectuntur per ῶν & penultimâ circumflexâ.

33. Πρόσωπα,] Πρόσωπον Figura Verbalis in ον Neutralis orti ex Præt. Medio. Sic 280 ξύμβολον quod sequitur.

39. Θεσμὰ] Fit hoc Heterocliton Poëticum, à Θεσμός dicitur θεσμοὶ & Poet. θεσμά. Dicitur θύρα & pluraliter θύρσα in Epigrammatis

——— θύρσα Λυαίω-

34.

43. Αὐτομάτως] Simplex hujus vocis Ματῶς à Ματὸς primam radicem habere videtur Μᾶν: Nam hoc à μέμαται unde & 102 Μάτην· quæ omnia habuisse videntur significationem sponte & temere ruendi atque sine lege sine consilio.

51. Φύτλη] Figurâ Verbalium in λη 3. sing. Præt. Pass. oriundorum· γενέθλη eodem habet se modo, tantùm quod mutet tenuem ante paragogen in aspiratam: nec aliter Doricum φυσίθλα (unde *Caninio* fistula) facit. Fluit & hæc terminatio à præsenti, ut in 227. θυηλὴ, & 359. τερπωλή.

Eadem est & apud Latinos Figura ut *Medeor Medels, Tutum Tutels.*

55. Ἀνδρομέην] Figura μεος ab genitivo in ος, denominativa vox cadit.

57. Ὄνομα] Verbale videtur Ὄνομα ex Ὄνομαι Ὀνοσομαι F. M. Ὤνομαι Pr. Passivum: idque in deperdita significatione, quæ tamen videtur fuisse *compello* simpliciter, licet jam in deteriorem partem tracta reprehensionem adjiciat.

60. Ἄμμιγα] Adverbium Verbo ortum in præteriti Medii primâ sing. Μίγα. Gemina ratio in Ὄχα.

72. Χραισμεῖ] χραισμέω, à χράω. Figura derivationis (quoad novi) solitaria.

87. Εὐχετάασθαι] Εὐχετῶμαι, est Figura frequentativorum. Paria sunt Μέλειν Μελετᾶν, & Εὐχεσθαι, Εὐχετᾶσθαι. Est item Figura frequentativorum apud Latinos in *ito*, ut *Ago, Agito.*

228 Ἰανδρὸς Crasis committitur in genitivis hisce α producta tantum. Ita in Dativis, ut

132. Ἰαγανῶ.] Nominativis item cum Accusativis & singularibus & pluralibus Neutrius generis idem accidit.

137. Ἦν δ' ἡμέας πρότερός τις ἀεικέα μηχανόῳτο] Μηδεσθαι & Μηχανᾶσθαι, & Δρᾷν apud Poetas Accusativum & Rei

&

& personæ regunt.

146. Γαμηλίωι] Figura denomin. in ηλιος.

149.] Ἐπισσεῖν,] Fit ἐπισσεῖν ab ἐπὶ & σσέω inusitato. Aor. secundum ejus est ἔπεσσον. unde Homerica ἐπίσπῃ & ἐπισσεῖν, & si forte ἐπισσών· & ut ἔσσον non inveniatur, est tamen apud *Pindarum* σσέθαι. Infinitivum ab ἐσσόμην fit σσέω per πανινδρομίαν Temporis & Metathesin literarum ab ἕψω.

Ἕπω, Ἕχω· Σπέω.

Ἔχω, Ἕξω, Σχέω. Hinc 359, ὑπεσχόμην.

Ἅπτω. Ἅψω· Σπάω. Sensu etiam conveniunt, nam Ἅπτεσθαι est manus admoliri. & Σπᾶν est manus inferre. Violentas adhibere manus.

Simili modo non plane gemino.

Ἕπω, Ἕψω· Ἴσσω, Ἴπτω, ψω· Ισσω dicitur & à Σχῶ· Ἰσχῶ. ut patet per Ἐνίσσω· Ἐνίπτω, ψω.

Ἐνίσσω, Est etiam 159. Ἀπισχῶ)

Ὄπτω. Ὄψω· Ὄσσω.

150. Ἀδμὴς] quasi Ἀδαμής. Figura Verbalis in ης à primâ præt. Medii & εὐλαβής. Vossius tribuit Verbalia in ης Aor. 2° Activo, ut Ἐλλιπής. Neque id solum, sed & in η vel εα & ος. Ego libens non appono multa huic tempori Verbalia. De reliquis facilè transeunt in præt: Medium: de hâc terminatione hæsito. Quædam cadere videntur à præsenti: ut Εὐτρεπής. 349 Εὐσεβὴς & siqua alia.

Quædam æquè quadrant præ Medio ut Εὐλαβής· Ἀδμής, & siqua alia.

Quædam inclinant in Aorist. secundum ut Ἐλλιπὴς Ἐμμανὴς siqua, & alia: nisi aliter salvari res possit: nisi antiquitùs

tùs præt: Med: usa fuerint vocalibus penultimis Aor: β, sicut utuntur Characteristicâ ejusdem.

151 Ὁμόζυγος] Ὁμόζυξ fieri arbitror per Syncopen recti ὁμόζυγος, non verò γος fieri à Genitivo, τοῦ ξ per παλινδρομίαν casuum.

161 Πυλῶνες] Denominativa in ων etiam sine significatione continentis ut Πλατανὼν, Ὀινών.

183 Βροτὺς νόον ἐξαπατῶσαι;] Syntaxis non differt ab Hesiodea: Ἔργα.

Μηδὲ γυνὴ ϛε νόον---ἐξαπατάσω.

18- Εφετμέων] Εφετμὴ puto ab Archaico Ἔφεϛμαι (quod Εφεῖμαι nunc) ϛ abeunte Atticè in τ. Sic Αὐτμὴ ab Hϋϛμαι Verbale primæ præt: Pass: sic in μυς terminatis. Ἀτμὸς videtur factum ab Ἦϛμ.

190 Πειναλέος] αλεος penacuta paragoge Figura ex prima præsenti Activi.

Πεινῶ· Πειναλέος.

Διψῶ. Διψαλέος.

Θαρσῶ· Θαρσαλέος.

Ἔργω· Ἀργαλέος.

Θήγω. Θηγαλέος.

210 Ἡγεμὼν] Verbale in μων cum penult: brev: & acuitur ultimâ.

219 Λείψανα] Λείψανον· Verbale in ανον ortum ex secundâ præt: Pass. Puto Φάϛγανον oriri ex Metathetico præsenti φαϛγω pro σφάγω, & quod ϛφάγω. sit Æolicum derivativum ab ἔϛφαγα.

260 Κύριον] Nunquam reperi vocem hanc nisi primâ longâ,

gâ, & Κῦρος unde fluit. Sophocles producit: producit & Author Ecclesiasticus qui Calendarium scripsit. Apollinarius non habet per totos Psalmos ubi nihil frequentius LXX Interpretibus. Eadem ratio in 80 ἀκυρῶ.

345 Παλινάγρετος] Ἀγείρω, pro Ἐγείρω, & Ἀργαλέος ab Ἔργω pro Ἐργαλέος dici videntur ἐυρυστομία vulgari.

Ib: Νίσσεται] Puto Æolos pro Νέομαι dicere Νίομαι. Salmasius ait pro Ποθέω proferre Κοφίω.

361 Ὅιαν λάβοι μήτ' ὄμμα μήτ' οὖς, μήτε νοῦς.] Plutarchus ex Empedocle phrasin huic similem citat. Canit enim Siculus Philosophus de principiis, ut opinor, quod essent.

—μήτ' ἐπίδεκτά ποτ' ἀνδράσι, μήτ' ἐπάκουστα,
Μήτε νόῳ περίληπτα—

362 Ἄρωγος] an Verbale primæ præt: Med: Nam ut Vossius.

Ῥήσσω· Ἔρρωγα Ῥῶξ (puto ἀ ῥωγὸς) sic Ἀρήγω· Ἤρωγα, Ἄρωγος.

Neque veridissimile est, ut η abeat in ω, cum ε abeat in ο.

Apologia.

Hic pauca subnectenda censui, quæ ut digito monstrem atq; alios quasi moneam, meâ maximè interfuturum est. Erit fortasse qui vocem prudenter procusam, qui ancipitia versûs, qui frequentem Crasin vitio daturus sit, sed meo sensu me involvo. Antiquorum monumenta prætendo & invidiæ oppono. Ausus sum verba quædam enovare: quæ ipsa res & est antiqua & per quodvis ævum traducta.

—— *Licuit semperque licebit.*

Si modestè, si aptè,
Specimini sint quæ subjiciuntur.

'Ou-

Ουδενόθεν Σταυρόπηξ

Δαβιδόθεν Φιλήνωρ

Ξύγκοινος Ξυσσωματοῦμαι datur n: & σύσσωμος & σομα-

Πρόσπτυσις Χριστόζυξ· (τῦμαι

Ἰσόμιστος-

Quod atinet ad ξυνὲν puto Συμμία reperiri in Synesio.

In metro sæpiusculè obsorpta particula Η videbitur apud Homerum quoq; & alios antiquos. Ἠυδόκησ' ἐν τυτωΐ; Iambus est quam usurpat pariter Aristophanes in fine versus.

Securum illud & parum rotundum---βασιλεὺς ὥς; respondet tamen Homerico---λύκοι ὥς, & Virgiliano----Lupi ceu. Item-- πέλεκυς ὥς & ----κύων ὥς.

Παλιγγενέϊ ἥρωϊ. Talis Ectasis in Homerico

τεκεϊ ᾧ. & πόσεϊ ᾧ.

In Crasib. frequentiss. est Sophocles; & certè Crases particulas admittunt in carmen quæ versum & complent & concinnant. Hæc mea esse duxi ut submonerem; cetera sunt Lectoris ut faveat.

FINIS.